The GOLDEN DAWN

Phoenix Evening Lectures

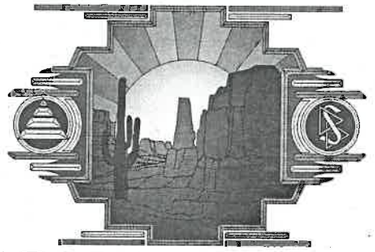
L. RON HUBBARD

LECTURES 7 – 13A

The GOLDEN DAWN

Phoenix Evening Lectures

TRANSCRIPTS & GLOSSARY



L. RON HUBBARD

LECTURES 7–13A

PHOENIX, ARIZONA • 1954–1955

GOLDEN ERA PRODUCTIONS®
A HUBBARD® PUBLICATION

GOLDEN ERA PRODUCTIONS
6331 Hollywood Boulevard, Suite 1305
Los Angeles, California 90028-6313
© 1978, 1989, 1990, 1992, 1994, 1999, 2001, 2002, 2003, 2004, 2005, 2008 L. Ron Hubbard Library.
All Rights Reserved.

Any unauthorized translation, duplication, importation or distribution, in whole or in part, by any means including electronic copying, storage or transmission is a violation of applicable laws.

These transcripts have been prepared from the recorded lectures and written materials of L. Ron Hubbard in accordance with his specific directions for the publication of his recorded lecture materials.

Dianetics, Dianetics Symbol, Scientology, Scientology Symbol, L. Ron Hubbard, L. Ron Hubbard Signature, Scientology Cross, Golden Era Productions, Golden Era Productions Symbol and the other trademarks and service marks depicted in this presentation are owned by Religious Technology Center and are used with its permission.

Scientologist is a collective membership mark designating members of the affiliated churches and missions of Scientology.

Any queries regarding these transcripts should be sent to:

LRH Book Compilations
Tape Transcripts Editor
6331 Hollywood Boulevard, Suite 1006
Los Angeles, California 90028-6313

Printed in the United States of America

IMPORTANT NOTE

In studying these lectures, be very certain you never go past a word you do not fully understand. The only reason a person gives up a study or becomes confused or unable to learn is because he or she has gone past a word that was not understood.

The confusion or inability to grasp or learn comes AFTER a word the person did not have defined and understood. It may not only be the new and unusual words you have to look up. Some commonly used words can often be misdefined and so cause confusion.

This datum about not going past an undefined word is the most important fact in the whole subject of study. Every subject you have taken up and abandoned had its words which you failed to get defined.

Therefore, in studying these lectures be very, very certain you never go past a word you do not fully understand. If the material becomes confusing or you can't seem to grasp it, there will be a word just earlier that you have not understood. Don't go any further, but go back to BEFORE you got into trouble, find the misunderstood word and get it defined.

GLOSSARY

To aid comprehension, a glossary has been provided containing definitions of terms and phrases. Words sometimes have several meanings and the glossary only contains definitions of words as they are used in the lectures. Other definitions can be found in standard language or Dianetics and Scientology dictionaries.

If you find any other words you do not know, look them up in a good dictionary.

CONTENTS

LECTURES 7–13A

LECTURE 7
DISC 13 • 23 FEBRUARY 1955
SCIENTOLOGY AND ABILITY 327

GROUP PROCESSING 7A
DISC 14 • 23 FEBRUARY 1955
GROUP PROCESSING: FIND A MYSTERY 349

LECTURE 8
DISC 15 • 9 MARCH 1955
HEALTH AND CERTAINTY 361

GROUP PROCESSING 8A
DISC 16 • 9 MARCH 1955
GROUP PROCESSING: ONLY ONE, THINGS REAL AND UNREAL 383

LECTURE 9
Disc 17 • 30 March 1955
CONQUERED TERRITORY 403

GROUP PROCESSING 9A
Disc 18 • 30 March 1955
GROUP PROCESSING: MAKE IT REAL, MAKE IT UNREAL 427

LECTURE 10
Disc 19 • 6 April 1955
ON THE SECOND DYNAMIC 443

GROUP PROCESSING 10A
Disc 20 • 6 April 1955
GROUP PROCESSING: WHAT COULD YOU SAY TO...? 465

LECTURE 11
Disc 21 • 13 April 1955
THE EIGHT DYNAMICS 477

GROUP PROCESSING 11A
Disc 22 • 13 April 1955
GROUP PROCESSING: FIND PRESENT TIME 501

LECTURE 12
Disc 23 • 20 April 1955
PARA-SCIENTOLOGY OR SUPERSTITION AND THINGS THAT GO *BOOMP* IN THE NIGHT 521

GROUP PROCESSING 12A
Disc 24 • 20 April 1955
GROUP PROCESSING: CHANGE AND NO CHANGE 543

LECTURE 13
Disc 25 • 11 May 1955
OPERATION MANUAL FOR THE MIND 551

GROUP PROCESSING 13A
Disc 26 • 11 May 1955
ENCHANTMENT PROCESSING 571

GLOSSARY 583

NOTE:

A glossary of terms is provided at the back of this transcript volume.

The numbers in the margins of the transcripts represent track numbers on the CD, allowing you to rapidly find your place when resuming study.

SCIENTOLOGY AND ABILITY

LECTURE 7

DISC 13

A LECTURE GIVEN ON 23 FEBRUARY 1955

59 MINUTES

Thank you.

The title of the lecture tonight was about as broad as it could be made, which is "Scientology and Health." But many people might have the feeling that when we talk about Scientology, we are actually talking about health. These are not synonymous. And I want to talk to you tonight to make that fairly clear. These are not synonymous.

Scientology embraces within its confines a great deal of material about health. But then so would any humanity which worked.

The fact of the matter is that "Scientology and *Ability*" is a little more germane to the situation, because health is only one of the factors which reduces ability.

When we look at the whole field of ability, we discover that there are *numerous* reasons why people are not able. And amongst these reasons, first and foremost, we have inability, which is not necessarily health.

An individual may be suffering from "mother-in-law-osis." And he goes to work in the morning and he's working on this drill press, you know? He's working on the drill press, he punches it down and so on. "Two more weeks. And she said she was leaving last week, see.

Grrrrr." Well, that spoils that plate, you see. And he's always got a beef of this character when he comes to work and he generally spoils the drill press every tenth day.

Well, there's nothing wrong really with this man's health–that will come later. [laughter] But there is something wrong with his ability. His ability to work is very definitely undermined, not by mother-in-law, but by his intolerance of mother-in-laws.

Now, we don't say that Scientology has as its mission the bringing into tolerance of all son-in-laws on the subject of mother-in-laws, but if Scientology were being run by mother-in-laws, it would have this as its goal. Furthermore, if Scientology were run by son-in-laws, they would have as their goal for Scientology that its total capability should be the dismissal, eradication and "push-away-ness" of mother-in-laws.

So we could have a numerous array of goals from simply one central working pivot, and the central working pivot of Scientology is a very simple pivot. It is the methodology of the exact sciences applied to the humanities. I am telling you the truth now. That is what it is.

Scientology is the methodology normally associated with physics, chemistry and mathematics, which are precision sciences, applied to the humanities, which have always heretofore been considered imprecise at best.

3 I think there's a fellow by the name of Rollo May or some such thing, a character who writes in some little-known paper–I think it's called the *New York Times*–who devoted an entire six columns of his reviewer's art to demonstrating how Dianetics was entirely mechanistic.

And he was an authority on it–he had heard his butler mention it at breakfast. And this made him an authority, so he explained then how it was entirely mechanistic. You see, methodology is not necessarily mechanistic. It is merely precise.

If we were to discover anything about the humanities, it would be little enough to ask that those who indulged in this investigation should have some education in physics, which would give them some command of the composition of the real universe; of chemistry, which would give them some command of the exact materiel of the structure in which they were dabbling; and of mathematics, which would give them a discipline of thought competent to evaluate for them the solutions which they thought they had arrived at.

The smallest thing that could be demanded of anyone researching into any field would be, one, some idea of the universe in which that field existed–in this case the material universe, the physical universe–and that takes a physicist or a background in physics.

The next thing that would be required would be, as I said, again, just the ingredients of the structure itself. And lastly that a precision of thought, a precision which has been evolved very carefully down through many, many ages and which is called now mathematics, that this precision and discipline should be applied to the subject which was being studied.

And if these things are now available to Man–physics, the actual composition of matter, and the methodology of thinking over problems as represented by mathematics–if these things are now available to Man, if that field which sought to continue predominance in the field of the humanities or thinkingness (which would be psychology, sociology and medicine) and if these wish to continue their dominance in that field of human thought or beingness, the very least one would expect would be that a psychologist would [be] trained in the scientific methodology of (1) mathematics, (2) chemistry and (3) physics. That would be the least one would demand of him.

Now, in sociology, if one were to study sociology, we would fully expect, then, anyone really equipped to do that would have available to him all the tools which were available to him in the society today, which would be mathematics, chemistry and physics.

And we would expect that anyone handling a machine known as the human body, which operates entirely on physical principles which obey the laws to be found in elementary physics, would be educated in the field of physics in order to understand the mechanical aspect of the human body. And that would be a doctor of medicine.

Ah, but the doctor of medicine is not a physicist and would be the most shocked person in the world if you were to inform him, "You, sir, to continue dabbling around with bodies, should have some idea of the mechanical principles, at least, involved in muscles." You see, a muscle is a very interesting mechanical thing: It changes the mass in an area and so gets a contraction. It changes the mass and gets an expansion. If you didn't know anything about machines at all and you were trying to understand muscles, you'd just have to quit. You'd just have to take a medical view of the whole thing. [laughter]

330

4 Now here, then, we had available in this society, well developed by many, many brilliant men, including Newton, Halley and even Einstein of today, we had methodology, methods of doing things, methods of thinking about things. And in 1947 (I well remember this because it was merely an echo of 1932 when I first tried it), I said to a psychologist who was studying for and had just about received his doctorate in psychology, I said to him, "Of course, if you apply the Heisenberg principle of uncertainty to your statistics . . ."

And he says, "Apply what?"

And I said, "If you did an actuarial account of these phenomena."

And he said, "What?"

And I said, "If you lined this stuff up and got smart about it . . ."

And he said, "What *are* you talking about?"

And I said, "I'm talking about mathematics. What are you talking about?"

And the fellow said, "Ho! *We* never study mathematics."

And I said, "Then how can you possibly be a statistician if you don't know anything about mathematics?"

"Oh," he said, "a statistician has nothing to do with mathematics, he has to do with statistics." [laughter]

I hadn't noticed that the trees around me were the flora of the Belgian Congo, but I definitely felt in a foreign and strange land.

I was demanding of this individual, as I demanded in 1932, the psychology department, Doctor Fred Moss, George Washington University, that he take some of this material which was known in the physics department and apply it to these experiments which he was busily engaged upon with mice. And I thought that he would discover, if he applied some of this material in the field of physics, I thought he would discover that there were a couple of unreasonable assumptions in the work which was being done.

And I called down the faculty coals of fire upon my head. And if I hadn't been associate editor of the university paper and if I hadn't had in my desk more stories I could have published, I would probably have been expelled.

For what heresy? The heresy of demanding that all available tools of thinkingness be used to resolve the problems of thinkingness. And I was, unfortunately, as a sophomore in

the university, fixed with this idea that all the tools of thinkingness should be used if one were to resolve the problems of thinkingness. And that seemed to me to be a terrifically logical conclusion and I found out as the years went along, till 1947 when I abandoned any idea to introduce this revolutionary principle into the field of psychology, I discovered that nothing was more antipathetic or foreign to the field of the humanities than physics and its methodology, chemistry and its methodology and mathematics and their methodology.

And having discovered that fact, I was left with a few staunch friends to paddle the canoe called Dianetics, which was the first representation of an organized body of evaluated information concerning thinkingness arrived at by applying the principles of thinkingness to thinkingness. Scientology says this much more sharply than Dianetics. *Dianetics* means "through mind." *Scientology* simply means "wisdom, study of." But it could also be said to mean this: the application of the methodologies of science to the problems of the mind. And that is what it is and that, very truthfully, is what has happened.

A great many things could have been applied, but the odd part of it is that wherever 5
we have discovered the various principles of science itself, as represented by the exact sciences, to be disobeyed or upset, we have looked very hard and we have only found one discrepancy in the sciences themselves.

In the *Encyclopaedia Britannica,* the 9th edition, the 10th, the 11th, 12th, 13th, the article "Time and Space" is of tremendous interest to anyone. It gives–written back about 1875–it gives into the province of physics the entire problem of the human mind and its activities. It's an article called "Time and Space" in the *Encyclopaedia Britannica* which ran for many editions and may still be there, only I don't have one of the newest editions.

The article says that before physics can advance beyond its assumption that there is space, that there is energy and that there is matter–before physics can advance beyond this assumption, it must discover and study that which *perceives* space, energy and matter.

In other words, it says before physics can go any further than simply saying there's space, there's energy, there are objects, there's motion, there are vectors–before physics can say any more than this, it has to invade and resolve the problem of the human mind. That was a challenge laid down by a writer whose name I unfortunately do not know, in 1875 or thereabouts, and which was published consistently in the *Encyclopaedia Britannica.*

It was not until 1932 that anybody picked up this glove and it was a rather hot glove, if I may say so. But there one was confronted with this fact: We either accepted conservation of energy and said that all life was built out of this accidentally created, somehow-or-another-lying-there space and energy, and that life itself had evolved from a great many of these electrons and morons, life itself had to evolve from that. *Or* it was something else which did not evolve out of matter.

The assumption, the basic assumption of biology is (that's modern biology)–fortunately, in a few years they'll have to change that–the assumption is that there was a bunch of mud and one day a piece of this mud "un-mudded" and we had Man. [laughter] A most unreasonable assumption since even older thought and more searching thought had, many years before Darwin, consistently speculated on this fact–that space, energy and matter were phenomena of perception. There is space because we see space. There is energy because we perceive energy. There is matter because we agree that something is solid and sitting there in that space.

And long before biology jumped onto this mud bandwagon, better thinkers had assumed consistently that perception of the matter was more important than the matter itself.

6 I tell you, the movie that you cannot see is of no use to you at all. You have to be able to see the movie to believe in it or think anything about it or have much of an opinion about it. If the real universe were here and none of us could perceive it, I'm afraid it would be of no use to any of us because we couldn't use it.

So, why should it be here? Well, why is the universe here? And we go back across the same bridge to the other side. We say, "The universe is here because we perceive it and we agree that we perceive it."

In auditing, in processing preclears, it is very, very usual for an auditor to discover the astonishing thing that the world has suddenly blinked out on his preclear, his patient. It's gone. The fellow is looking through the body and through the wall or through Earth. And the preclear has to somehow or another–theta-wise, not as a body–but he has to sort of take his machinery and get it into adjustment again so that he is perfectly in agreement that there are bodies, that there are floors, that there are walls. And when he's got this tuned up again, he's got a universe.

But he can untune it with the greatest of ease. Now this becomes very fascinating. It tells you that Scientology is the granddaddy of biology. It is a longer study, it has a better foundation and it is based on more secure fundamentals than the biology which is today taught in the local high schools and universities of the country. That's not even an adventurous statement. Biology is a Johnny-come-lately. It is preceded by chemistry. It is preceded by physics and by mathematics.

Biology would be very interesting if it did not produce so many confoundedly unsolvable conundrums! Nothing can call itself a science which is, in itself, one solid parade of problems with no solutions.

A science perforce contains some truth and a truth means a solution of some kind or another. And when you take a full parade from left to right of nothing but solid problems and no solutions and then foist this off on somebody and say, "Look, we have a science," it gives to laugh. There's no science there. There's the maunderings of a few minds which didn't like religion when they were young. Biology was born of bad preaching and in its most dignified form is simply a protest against being that way.

Let's take a good look though, and find that this huge array of problems exists just 7 because of one factor. And this one factor actually exceeds what physics knew, exceeds what chemistry knew, but does not exceed mathematics, but actually works into and clarifies mathematics. And that is the problem that another factor is apparently present than space, than energy, than matter. A volition, an idea, a demand to live, an ability to resolve problems and pose them to be resolved is evidently present in a living organism.

And the last time a rock said to me, "I think," was a *long* time ago, and it was only because my friend that was with me was a ventriloquist.

Rocks don't say, "I think," but a living form does. It does think. It does know. It is aware, and it is aware of being aware. And that is life, and that is distinctly different from any other phenomena in physics, chemistry or mathematics. It's distinctly different. Here is a difference.

If the biologist wishes to apply, take unto himself and apply physics and chemistry and mathematics to mud and yet outlaw this one thing: "I think," why, he can go on and say that he has a science. But the moment he thinks that the things with which he deals don't

think and that their thought is some sort of an evolved piece of machinery, he is off on an unsolvable way.

And so he has arrived, if you can call it an arrival, in a muddle of problems that the best biologist in the world today would not be able to resolve. Because he has moved aside and ignored this strange thing: "I think."

Now, the physicist is not entirely guiltless. The physicist has consistently said, "I like things which are certain, positive, that I can put my hands on and that I can see!" And that's almost his byword. That's the byword of the physical engineer. "I've got to be able to see it, I've got to be able to feel it. And if I can't see it and feel it, it isn't."

And he made a mistake, because he set aside the obvious thing: He *himself* was thinking. He forgot this. So he wandered off trace, too.

Now, the chemist loves to show you that a few chemicals put together in an acid will grow. I had a chemist of some note display this before my eyes and he was very triumphant about the thing. He put a certain number of chemicals in a glass and they grew. They obviously grew. They looked like a little plant growing, growing, growing. And they grew for three days and they stopped. And then he added some more chemicals and they grew some more. And he was very triumphant about this, and he said, "Look, look. Virus. The virus level is right there next to the chemical level. They're right together and this demonstrates all you need to know about life."

And I made myself a very unwelcome houseguest. I said to him the one thing I shouldn't have said to him, which is simply this: "What does it think?" [laughter] And this was a very desperate and dangerous thing for anybody to do, because it shatters the whole idea. There is no volition.

8 Now, Darwin came along. Darwin, back about the time of the Civil War–we forget how antique Darwin is–back about the time of the American Civil War, Darwin came along and he said, "It's all natural selection and accident and various characteristics of life combine with various characteristics of life and these characteristics of life all combine together. And by the accident of something surviving, we get the new form. And this is the principle of natural selection and the survival of the fittest and that is all there is to it."

I had a fellow explain to me one time when I was a very little boy–I'm afraid he was being jocular about it–what survival of the fittest was. He said, "Well, a cat had seven kittens and one of the kittens had twelve fits a day and another one had only two fits a day and the remainder had no fits a day. Well, all the others died off but the one who had twelve fits a day survived and that's a survival of the fittest." [laughter] I think that's–I think he was giving me the rib. Anyway . . .

That, by the way, makes just as much sense, every bit as much sense, as this idea of natural selection. Who can blow up this idea of natural selection to which the biologist still clings? Who could blow this up? Any mathematician could blow this up.

You take a mathematician who is trained in actuarial work, who does computations of the magnitude required by big insurance companies, he could look this over and he'd say, "Hey, how many characteristics are possible? How many characteristics exist? How many species, then, would've had to have been developed to produce the ability in a cat of hearing?"

And he gets some *horrible* number which he just writes one, you see, and then sets of zero, sets of zero, sets of zero, sets of zero, sets of zero, sets of zero and then puts nth power on the end of it.

Natural selection works out perfectly unless you put it to the test of mathematics and you discover that Earth has not been alive long enough to make the evolution of its earliest beings possible. It's not been alive long enough for natural selection ever to have taken place.

There have not been enough accidents. There have not been enough accidental third horns, you know, to find out that you don't need a third horn. You know? This is real wild. But it doesn't just shoot to pieces–the whole argument collapses the second it is put to the test of modern mathematics.

Well, maybe only Newton in his day could have computed in the field of calculus and maybe only Newton could have figured out this. But fortunately, Newton and others following him have given us enough mathematics to be able to compute such things and we discover that natural selection is not a tenable theory *mathematically*.

Now, the physicist's idea of life is no idea at all. He usually and ordinarily wants nothing to do with it. He says, "Actually, this is beyond my scope and the psychologists have it all nailed down." No. That's an unfortunate assumption. Too many specialists sit there, you

know, and they say, "Well, I know what I'm doing in my field. It's a good thing we know all there is to know about the whole universe, because the boys over there and the boys over there have it all nailed down."

Reminds me of a regiment of marines that went in on a South Pacific island and they had an army division on the right and an army division on the left. And they hit the beach and they'd been talked to by their commanders, they'd been talked to by their captains, they'd been talked to by their sergeants and their corporals, all of whom had said, "Now, boys, this animosity toward the army is something which cannot endure. The pride of the marines demands that you cooperate and that you believe in the army. And you go on and take your objectives and they'll take theirs and we'll all be a big, happy family."

And this held perfectly true until the marines were five miles inland with nothing to the right and nothing to the left, because the army hadn't hit the beach yet. [laughter] So the marines took the island, but they had no confidence, no confidence. Because they'd discovered with a great shock, an enormous shock, that it wasn't nailed down there and it wasn't nailed down there. And why does the nuclear physicist today with such aplomb walk forward toward bigger and better bombs? Why, they say, "Psychology, it's all nailed down. Psychology has got it nailed down. They know whether men are sane or not. Psychiatry, they have these things nailed down. They're all specialists. They're smart boys just like we are and here we are together, this big team!" Oh, that's wonderful.

And all of a sudden one day he stirs up the soup of the ultimate bomb of bombs that'll *kill* all life, you know, the perfect bomb, kill *all life* in this galaxy. And he stirs it all up and he hands it over, and for the first time he happens to notice the expression on that general's face, which is *luuuh.* [laughter] It's probably too late for him to drag back his hand, but psychology wasn't nailed down. Not a bit of it.

I went along in this happy belief just like these marines. I just went along just gorgeously. I said, "Well, *tuh,* they've got all that nailed down, you know, and us–team, you know, and so forth. It's all set." I really didn't get rid of the idea until 1947.

I was very starved for funds in 1947. I was writing in order to cover research expenses. I was conducting something of a practice. I was going along and I–working along, and costs quite a bit of money to research and investigate various fields, particularly since

nobody seems to be interested. But I thought they knew and I thought I'd covered a lot of ground, you see, which had already been covered, and I was just being stupid, you know? I was being real dumb covering this ground. But I had to because I had to, and I went on. And one day I thought, "You know, it'd be an awfully nice thing. There's quite a bit of government money being given in this area for grants, you know, to take care of certain psychological problems in the area, and I *can,* and these couple of kids that are with me, I–we can do quite a bit, you know, in the field of straightening out veterans, so forth. Why don't I get some of this money for a grant and do something of the sort."

And so I investigated this money for the grant and found out that a sum of eight thousand dollars a month was being invested in a psychological guidance center. And I thought that's very fine, that's interesting, that's a hopeful thing. And I went over to the guidance center saying, "Well, we could at least–probably I could learn something from these boys, you know? And I could find out what they were doing for these, because this psychological guidance center had been founded to assist the rehabilitation of veterans."

So, I had a long talk with a fellow and I was getting the funny feeling that I wasn't talking to anything, somehow or another–kind of going out in the air. So I finally asked him, I said, "Now, what do you *do* here?"

And he said, "Well, we take these people in and we give them the tests and so forth. And that's what we do and that's what our budget calls for and that's eight thousand a month. And we take care of that and that's what we take care of and that's what we do and . . . Why are you asking?"

"Well," I said, "I just wanted to know what the functions and operations of the center were and what's demanded of the center in order to get your appropriation and so forth." And I said, "Now, let's go over it again. Now, you take these fellows in, you test them, you straighten them out and so forth."

"No," he says, "no way! What are you talking about?"

I said, "Well now, let me go over this slowly. You get this appropriation from the government and you run this big center and you have these tests and these batteries and the people come in and they take the tests. And then you take the tests and you probably forward them over to your other clinical division and they do s—."

"Oh no," he says, "there's no clinical division here."

"Oh," I said, "well, somewhere in the city there's a clinical division."

"No, no," he says, "there's no . . . What are you talking about? Clinical division? We haven't anything to do with clinical psychology!"

And I said, "Well, what are you doing?"

Utterly fabulous! The government was paying this group eight thousand dollars a month just to maintain the premises to give some personality tests to veterans. And the tests were never forwarded to *anybody, anywhere!* [laughter] And nobody treated the veteran. And nobody did anything for anybody anywhere, but they did the test and put it in a file and they didn't even have a statistician on their payroll to add up the results of the tests! This is wonderful.

And I says, "Now I'm crazy. Now I'd better go find an analyst." And I went around and consistently and continually looked into this field to find somebody doing *something,* and it was only then that I determined I'd better not associate the name of what I was doing with the word "psychology." I'd better not.

10 In the first place, which I didn't care about, the psychologists would object. But in the second place, I wasn't in an active company if I did, you see? I'd just learned that the whole division over here was missing, and if *that* isn't a spooky feeling.

So I said, "Well, insane, psychiatry, the neurotic, and so forth, my old pals, William Alan White and Commander Thompson, these boys got that nailed down anyhow. Maybe these fellows can't do much for active people who are here but [sigh] this division, that's solid." Where? Just wonderful.

I found out for the first time that they electric shocked the insane. Imagine working for all these years with the mind to realize at last that the treatment which was used was not psychoanalysis, which sometimes has some workability, but a couple of electrodes by a "doctor" (quote) (unquote), who didn't know an ohm from a home.

I asked one of them one day, I investigated this, to feel perfectly clear on it, I asked him, I said, "What voltage do you use?"

And he says, "Position one."

And I said, "Yeah. Well, what *voltage* is that?"

And he says, "What are you talking about?" A boy right here in town, by the way, a short time ago, had a machine go out of whack and I think he killed fifteen or twenty patients before they found out the machine was overloading them. It's fantastic.

And what about the neurotic? What about this neurotic? Well, I've found out that it cost nine thousand some-odd dollars to treat a neurotic by psychoanalysis and that it took a period of a couple of years and at the end of the time he wasn't well. And I found out there was nothing in that sector.

And if you don't think this didn't make me feel rather uncomfortably like these marines with five miles of flank to the right and five miles of flank to the left totally exposed. I almost quit. As a matter of fact, I did. I went on a yachting trip. I took some money that I should have used on experimentation and I bought me some stuff and an old pair of boots and a couple of fishhooks and went yachting.

I couldn't believe all this. It was too much for me. I felt very funny, let me assure you, that myself and my very few associates would be the people who had applied, being very well trained in it, scientific methodology over here to the field of the mind. And that actually this sort of a thing had happened: A fellow thinking he was in company with a great many people had wandered on through this dark, dark forest and looked through these dark caverns and chasms and had walked on and on and on, cheerfully thinking that he had somebody over here and somebody over here and that it was all well covered and that it was mapped territory. Thinking he was just having to go through this mapped territory because he was stupid. And finding out that he'd had to cross all this territory and that there were lions and tigers and everything in it and he didn't even have a popgun! That's a shock.

When you're doing original research in the field of the mind and you felt that there are people in the world who can do something for the field of the human mind, you always feel that if you yourself got in too deep or went crazy or did something of the sort, somebody on the right or left could reach over and say, "That's all right, boy, run this or that and you'll straighten out."

But I finally got to an opinion. One day I was being audited with Dianetics, old-time 11 Dianetics, toward the end of 1949, and I was down at Bethesda Naval Hospital. And I'd

come out of the classification of almost totally disabled up to "fit for duty." And just on Dianetics, nothing else; and–war casualty.

Anyhow, I was all set. I had nothing to do with the mind. I mean, they kept putting me down as mentally responsible, just to show you how much *they* knew about it, you know. I've got a long psychiatric record, by the way, in the navy, all of which says, "Mentally responsible, return to duty."

Any time you come in as a casualty into a naval hospital, they usually send around the psychiatrist, you know, and he just checks you off as . . . And then the clinic for teeth checks you off. And, you know, they check you off and all your parts. "Grease when another thousand miles have occurred." And they kept writing this down. A very funny thing: The only time I've ever had any question about my own mind, by the way, just to digress on that basis, I talked to a psychiatrist. They sent me over. I was going through all the clinics one after the other in a naval hospital in San Diego. And I went through all these and I was all set and I went into a psychiatrist's office and he took the piece of paper and he got to talking about his liver.

So I talked to him about his liver and we had a big conversation about his liver and it was all very interesting.

And I got ready to walk out and I started to pick the piece of paper up in front of his desk and he said, "Oh, no. Wait a moment."

So he pulled it in close and he wrote a typical medical hand, you know, unreadable. And he kept writing and writing and writing and writing and writing and writing and writing and writing and he turned it over and he wrote and he wrote and he wrote and he wrote and he wrote and he wrote and he wrote and he wrote.

And then I said, "Now," I said, "give me that and I'll put it in my file and take the file back to the ward where it's . . ."

"Oh, no. This'll have to go back by messenger."

Well, that was late afternoon when that occurred and I went back to my ward saying, "Do you suppose there really is something? After all, it's been a long war. I had never quite been certain whether or not the war isn't unsettling. You suppose it's happened at last?"

And all that night, lay there and worried.

Next morning, I dreamed up an appointment with the dental clinic so that the ward would have to give me my record and I got outside and I, quick as a flash, slipped behind a bush, sat down on a bench, opened it up, started to try to read this.

Most *horrible* garbage you ever tried to wade through, you know. I turned it over. I couldn't make head or tail out of it.

And I said, "Well, I'm gone, I'm done." I was almost sold, the middle of the last page, till I noticed the last paragraph. And it says, "No psychotic or neurotic tendencies of any kind whatsoever." But it took him a page and a half of bad writing to say so.

So, "Well," I said to myself, "that's the last time I'll ever worry about *my* mind," until I was at Bethesda Naval Hospital and I had an auditor and this auditor was running me through an early incident–a tonsillectomy.

And time was growing short and I had to report to the hospital that day. They were checking me over for retirement, whether they were going to return me to duty or retire me, and this auditor was working away and working away, but this was a tough engram, real tough. We weren't doing too well on it. So he says, "Well, I'll finish it up this afternoon when you come back."

So, I walked with the ether mask and I got down to the hospital and, of course, you could realize that going to the hospital, having had my tonsils out in the hospital, was the most *gorgeous* piece of restimulation you ever wanted to see. And I walked down the hall–walked down the hall and the hall started to go this way and then the floor started to ripple.

And I said, "Well, now I know I'm going mad." And I leaned heavily on a door trying to steady myself, saying, "Well, I'll just have to, you know, kind of quit right here in my tracks." And I raised my face and I saw the legend on that door and it said "Psychiatric Clinic." So I straightened myself up and walked on down the hall. [laughter] Very, very interesting.

Field of scientific methodology. Actually, in all this research and investigation, never looked upon myself as anything but a fellow, you know, just kind of trying to get along, doing his job in his own frame of reference. (Nothing very romantic about it except you keep falling in snake pits.) And that I was applying what I knew about existence and that in which I'd been trained. I was applying it as well as I could to problems of humanity. And it's

been a consistent shock up to about last year to discover that psychology, for instance, believes that somebody who isn't trained as a psychologist is interloping into the field of the humanities.

How in the name of God can a human being interlope into the field of the humanities? How could you possibly *trespass* unless you were dead? Now, that's what we object to. A baseball hits us in the middle of the forehead, something has interloped into the field of humanity. And we object to that, don't we?

I have not gone so far as to say that all mass and all life is solid, to a psychiatrist, but it does seem that way. You can't interlope into the field of the humanities. The problems of the humanities, whether you're trained in that field or not, or the problems of health, whether you're trained in that field or not, are definitely your problems. They are nobody else's problems. They are. You're the one who's going to get sick. You're the one that's got to handle the mind.

All day long you're engaged in running the machinery called a body, another machine called your thinkingness or awareness. All day long you're involved in this. How on earth, how on earth would you be interloping in any way, shape or form if you decided to know something more about it?

That's impossible, isn't it? It's like telling a railroad locomotive engineer when he's sitting in his cab that he's in the wrong place and that actually he should be a lunch-counter operator in order to understand that engine.

You're very deeply involved in the running and handling of humanity. You wish to control or better and worsen, or worsen, the lives of your associates to some degree or another, or you're trying to restrain them from over-controlling you. And out of this effort, we get the problems of livingness.

We have our interplay of association. We have people with whom we work to attain certain goals. I don't care how lowly one's job might be here on Earth, it certainly does encompass handling of the physical universe and the handling of people.

Even if you just–the only person you have to handle is the timekeeper and the foreman, you certainly are involved in handling people. So when we say something like Scientology and health, when we say this, aren't we taking an awfully limited view?

13

If I've done anything at all in the field of Dianetics and Scientology, it's simply to take methodologies in which I was trained, very thoroughly–those of physics, those of mathematics, particularly, much more so than chemistry–take those methodologies and apply it as I saw fit in attempting to understand one of the most tremendous problems that anyone faces–which is to say, his friend or himself. These are big problems. And you certainly take what you know to resolve these problems.

I had the good fortune not to be entirely a stranger to training in the field of the mind, but at the same time it was just as much my business, just as it would be your business, to learn how to handle these mechanical aspects more efficiently, more smoothly and be yourself less a victim of the chance and ignorance in your vicinity and more of a victor in the life which you live. This would be the plainest thing in the world.

Therefore, actually, when we say "Scientology and health," we're saying "the application of Scientology to health." Highly specialized. How would you use the knowingness about living to keep yourself healthy? If you were sick or if your friends were sick or something, how would you use your knowingness about living, how would you use your knowing about living to make them well? I'll tell you that your impulse is not very foreign or not very strange. There's nothing peculiar about your impulse.

Any little kid that does comprehend that you don't feel well will immediately try to make you feel better. Any dog that comes along, if he sees your hand is cut, he'll lick it and look at you sympathetically, saying, "Now, does that feel better?"

This isn't an impulse which is foreign and strange to most of humanity and is owned as a monopoly by a few. This is something which is part of life itself. Trying to make those things around it which are ill, healthy again, better. Making things live which are not living so well. This is the best impulse which life has and is not owned by anyone.

All Scientology is, is simply the know-how embodied in the physical sciences, applied to these problems.

It isn't applied to these problems via medicine or via psychology, it's just here's the clearest thinkingness which Man has done and observably the most *effective* thinkingness which Man has done, because we now have a culture which is a better culture than those which existed when he didn't have this thinkingness–the exact precision thinkingness,

which are the formulas and understandings of physics, chemistry, mathematics. And here, this itself *is* thinkingness. So I want to show you something very clearly: that we don't go from an exact thinkingness over into this field actually called humanities or psychology, and then back to Man again.

We don't go here, to go there, to come over here, to come someplace else. No. What we do is take the clearest thinkingness that we can take and the clearest way of thinking about things that we can and, applying it directly to the most intimate thing which we have: ourselves and our friends and our associates in society around us. And so we don't have a via in Scientology, because all the word "Scientology" embraces is just the application of scientific methodology to problems, and there aren't any problems worth thinking about unless they are the problems of life.

14 Life isn't interested in any other kind of problem. There are abstract problems. Sometimes a person gets interested in some hypothetical or abstract problem, but the problems which come home to him, the problems in which he's involved continually are the problems of livingness. And therefore, a man has a right to apply the best thinkingness that he can apply, to apply the best knowingness which he can to the most which he is in communication with, which is himself and his environment.

We can make health better by the application of this clear look. We can make health better by it. But it'd be a very limited view for us to say, all the time we were walking down the street, that we were entirely concerned with our health. This is the attitude of a sick man.

We might also be entirely concerned with the amount of money in our pockets, but this is a broke man. So our problem in the use of Scientology is simply this (it's a hard lesson to drive home, it's almost unstatable): we are talking about thinkingness in the terms of the best and clearest thinkingness which has been done, the exact sciences and mathematics. Actually, livingness isn't as complicated as these sciences.

These sciences actually were given into beingness by life itself and life happens to be simpler. So at first view, one would think one would have to be at least a good physicist and a fine chemist and a fine mathematician in order to understand anything about Scientology.

No, that's just how we *got to* Scientology. The best thinkingness that had been done by the men that are our forebears in the field of the sciences applied to the problem of the

humanities and gradually an enormous amount of chaff, tremendous nonessentials weeded out and thrown away, weeded out and thrown away.

When we get down to the core of the problem, we find out that this one thing is true about life: it is not an object, entirely. A human organism is not an object entirely. It is an object, it is a body. But there is something in addition there. It thinks. And that makes it quite different from the view taken of this organism by biology and, actually, by their own statements, the view taken of this organism by psychologists.

Psychologists do not credit the body with the power of thought. They do not credit the body with the power of creating thought. It's very interesting. They say it is all an associative stimulus-response chain of associated reason. And the day when you tell me that all thought there is, is associative reason, I will ask you who did the associating to eventually wind up with Shakespeare. Somewhere or another, somebody can, has and does think original thoughts. Physicists distrust this. The psychologist has no conversance with this. The chemist, this sounds strange to him. But it's not strange to the mathematician, for the mathematician is nothing if not a creative artist.

If you want to look at some of the greatest fictions ever written, look at some of the 15 formulas extant in mathematics. Great imaginative skyscrapers of pure abstraction which wind up no place and start at no place, but they are beautiful. Utterly beautiful. But the mathematician had something there, too, which was quite interesting. The mathematician had a wild variable in the field of mathematics and so we come around to that. And this wild variable was simply that zero in an absolute form would be a *complete zero.* It would be a nothingness of where, a nothingness of when and a nothingness of what. And if you put down a zero in a mathematical equation and do not say a zero of what, you have introduced a wild radical. So the mathematician was not liable to understand life because he didn't understand one of the commonest symbols he uses–zero. We needn't go into that any further. It's quite a problem, the problem of zero.

But there's always a zero of apples, you know, or a zero of tomorrow. It's a zero of something, and then he puts it down in his formula, just as a goose egg, further unqualified. And if you just put down a goose egg, you are saying an absolute, which is a zero when, zero where, zero what.

And if that's an absolute zero and continues to be handled as an absolute zero, all right. The formula will survive. But the very funny part of it is, is the moment that it ceases to be an absolute zero and the moment when it becomes a zero *of* something is not detected by the mathematician. And so when you divide zero by one and multiply it by two and so forth, the wildest and craziest things happen in mathematics that you could possibly envision.

You can prove that one equals two until you discover that you have divided something by zero. The behavior of zero is simply explained by that. To each of these fields the knowledge of another, added to it, adds more to this field. In other words, we take what life does, we look over what life does and we can add to mathematics. But we took mathematics and we looked at life with mathematics and we added more to life.

And we took physics and we added physics over here to life and we added more to life and we added more to physics. And the first thing you know, we have come up with some very interesting simplicities. We've come up with the anatomy of what we are. That it is the anatomy of what we are is easily demonstrable. It isn't any quick trick which is suddenly done. It actually isn't a treatment, auditing, it's merely an adventure on the road to a discovery of greater beingness. If you know what beingness your fellow man is composed of, you can understand him better. And if you know where you can go and what you can do with your own beingness, certainly you can live better.

And so we have–a very interesting thing has happened here. Not because it's happened here, not because of those of us who have worked upon this or done things with this, but simply because sooner or later it was inevitable that it should occur: the thinkingness about thinkingness in all the various lines with which Man is connected would suddenly sooner or later group up together and simplify.

Not all the power or not all the walls on Earth can hold knowingness from knowingness. Sooner or later these things would come together and illuminate one another and when they did, we would be able to do some remarkable things.

Well, those remarkable things we can *do* today. And those remarkable things we *are* doing today. We are doing them mostly in the field of health because people are very badly concerned about their health. This is a point where they become fixed suddenly. Bad health. Somebody can do something about it, all right, that's the boy. But it's the general field of

human understanding and ability that has been enhanced and that is the field actually in which we are working today.

Scientology as an application of scientific methodology to the problems of the humanity has paid off. There are thousands of people, there are tens of thousands of people, living better lives today simply because they have worked with and participated in this adventure called Scientology.

Thank you.

Thank you.

GROUP PROCESSING: FIND A MYSTERY

GROUP PROCESSING 7A

DISC 14

A GROUP PROCESSING SESSION
GIVEN ON 23 FEBRUARY 1955

32 MINUTES

Okay. All I'm going to ask you to do is discover, by whatever means, if there is a floor beneath you. 2

Audience: [stamping feet]

All right. Is there a ceiling above you?

Audience: Yes.

Good. Is there a floor under you?

Audience: Yes.

Well, fine. Is there a right wall?

Audience: Yes.

Good. Is there a left wall?

Audience: Yes.

Well, fine. Is there a floor?

Audience: Yes.

Well, fine. Is there a floor three feet behind you?

Audience: Yes.

All right. Is there a ceiling?

Audience: Yes.
All right. Is there a back wall?
Audience: Yes.
Well, good. Is there a front wall?
Audience: Yes.
Well, all right. Is there a back wall?
Audience: Yes.
All right. Is there a ceiling?
Audience: Yes.
All right. Is there anybody alive in the world except you?
Audience: Yes.
Now, all right. Let's look around and make sure. Is there?
Audience: Yeah.
Is there?
Audience: Yes.
All right. Now touch that person.
Audience: [various responses]
Now do you all agree you're alive?
Audience: Yes.
All right. Are you sure you're alive?
Audience: Yes.
Good. Are you alive?
Audience: Yes.
All right. Do you agree you're alive?
Audience: Yes.
All right. Is the fellow next to you alive?
Audience: Yes. No. [laughter]
You sure this person next to you is alive?
Audience: [various responses]
Huh?
Audience: [various responses]
Prove it.
Audience: [various responses]
All right. Is that person alive?
Audience: Yes.
Well, good. Good.
Are you alive?
Audience: Yes.
All right. Is there a floor?
Audience: Yes.
Good. Is there a right-hand wall?
Audience: Yes.
Good. Is there a left-hand wall?
Audience: Yes.
Good. Is there a ceiling?
Audience: Yes.
Well, fine. Is there a body?
Audience: Yes.
All right. Is there a ceiling?
Audience: Yes.
Okay. Is there a body?
Audience: Yes.
All right. Is there a ceiling?
Audience: Yes.
All right. Is there a body?
Audience: Yes.

Okay. Now I'm going to ask you to do a subjective process. Very, very subjective. Going to ask you to think this over very carefully.

Is there anybody in the world you would like to have survive?
Audience: Yes.
You got somebody?
Audience: Yes.
All right. Get some more people you'd like to have survive. Got some?
Audience: Yes.
All right. Now let's look around the world and see if there's anybody you'd like to have succumb.
Audience: [various responses]
Got some?
Audience: [various responses]
All right. Let's check them over. People you'd like to have succumb. Got some?
Audience: Yes.
Let's get some more people you'd like to have succumb.
Audience: [various responses]
Where are they?
Audience: Around. They're in the universe. Various places.
All right. Is there anybody in the world you'd like to have survive?
Audience: Yes.
Good. Let's check over some. Got some?
Audience: Yes.
Well, good. Let's find some more people now that you just as soon have survive. Got some?
Audience: Yes.
All right. Now let's check over some people you wouldn't mind if they succumbed. Got some?
Audience: Yes.
All right. Let's get some more people you wouldn't mind if they succumbed.
Let's check over some more now and find out if there's some more people you wouldn't mind if they succumbed. Okay.
Got a whole lot of them now?
Audience: Mm-hm.
Well, good. Now let's check things over and find out if there aren't some people you just as soon survived. Got some?
Audience: Yes.
All right. Let's find some more people you'd like to have survive. You can count the same one twice. You can count yourself often.
Audience: [laughter]
Got some?
Audience: Yes.

Well, fine. Now let's find some people that you wouldn't give a darn whether they died or not. Got any in that category?

Audience: Yes.

Got some?

Audience: Yes.

All right. Now let's find some people that you'd certainly like to help survive. Oh, come on. Get one.

Audience: [laughter]

Let's check over some more people you'd just as soon help survive. Okay.

How you doing now? Huh?

Audience: Good.

Doing good. All right. Now we're going to elect membership to the "Better Dead Club."

Audience: [laughter]

All right. Now let's you just check off the people you'd just as soon elect to the Better Dead Club. Got some candidates?

Female voice: Yes.

Huh?

Audience: Yes.

Got some candidates?

Audience: Yes.

All right. Now elect the Grand Master. The Grand Master of the club. Who you going to make Grand Master of the Better Dead Club?

Audience: [various responses]

Got somebody?

Female voice: Yes.

Huh?

Male voice: Yeah.

Well, good. Good. All right. Dickens with all this subjectiveness. Find the floor. 5

Good. Find the right-hand wall.

Male voice: Okay.

Good. Find the left-hand wall.

Male voice: Okay.

Good. Find the right-hand wall.

Audience: [various responses]

Good. Find the floor.

Is there a floor there?

Audience: Yes.

All right. Is there a ceiling there?

Audience: Yes.

Okay. Is there a floor there?

Audience: Yes.

All right. Is there a ceiling there?

Audience: Yes.

All right. Is there a floor there?

Audience: Yes.

All right. Is there a ceiling there?

Audience: Yes.

All right. Is there a floor there?

Audience: Yes.

All right. Is there a ceiling there?

Audience: Yes.

All right. Is there a floor there?

Audience: Yes.

All right. Have you got a chair?

Audience: Yes.

All right. You got a floor?

Audience: Yes.

Good. Have you got a chair?

Audience: Yes.

Good. Have you got a floor?

Audience: Yes.

Good. Have you got a chair?

Audience: Yes.

Good. Have you got you?

Audience: Yes.

All right. You got a floor?

Audience: Yes.

All right. You got a floor?

Audience: Yes.

All right. You got a chair?

Audience: Yes.

All right. You got a body?

Audience: Yes.

All right. Anybody around without a body, why, just appropriate one.

Audience: [laughter]

Okay. You got a floor?

Audience: Yes.

All right. You got a chair?

Audience: Yes.

All right. You got a floor?

Audience: Yes.

All right. The maternity ward is right up that way, up McDowell.

Audience: [laughter]

All right. You got a floor?

Audience: Yes.

All right. You got a chair?

Audience: Yes.

All right. You got a floor?

Audience: Yes.

All right. You got a chair?

Audience: Yes.

All right. You got a floor?

Audience: Yes.

All right. You got a chair?

Audience: Yes.

All right. You got a floor?

Audience: Yes.

All right. You got a chair?

Audience: Yes.

All right. Is there a right-hand wall in this room?

Audience: Yes.

All right. Is there a left-handed wall in this room?

Audience: Yes.

All right. Is there a right-handed wall in this room?

Audience: Yes.

All right. Is there a left-handed wall in this room?

Audience: Yes.
All right. Is there a right-handed wall in this room?
Audience: Yes.
All right. Is there a left-handed wall in this room?
Audience: Yes.
All right. Is there a left-handed wall in this room?
Audience: Yes.
All right. Is there a right-handed wall in this room?
Audience: Yes.
All right. Is there a wall in this room?
Audience: Yes.
All right. Is there a floor in this room?
Audience: Yes.
All right. Is there a chair in this room?
Audience: Yes.
All right. Is there a body in this room?
Audience: Yes.
Well, find one.
Audience: [various responses]
Got one?
Audience: Yep.
Is it real?
Audience: Yes.
Huh?
Audience: Yeah.
You sure?
Audience: Yeah.
All right. How you doing now?
Audience: Fine!
You doing fine?
Audience: Sure. Yes.
Well, I have a dirty trick to play on you tonight. I want you to look around and spot some mysteries.
Audience: [various responses]
I want you to spot some mysteries.
Audience: [various responses]
Spot something you don't know.
Audience: [various responses]
Got some?
Audience: Yes.
All right. Let's spot some more mysteries.
Audience: [various responses]
Okay. You got some now?
Audience: Yeah.
Anybody fail to find one?
Audience: No.
Well, heck, I wanted him to come up front.
Audience: [laughter]
All right. Let's spot some more mysteries. Are there any around?
Audience: Yeah.
No kidding. Let's spot some more mysteries. Okay. That's fine.

Let's spot some more mysteries. Okay. That's fine. Oh, that's some beauties you're finding.
Let's spot some more. Good. Good. All right. That's fine.
Now let's spot some more mysteries. Good. That's fine. Anybody running short?
Audience: Yeah. No.
Oh, you're finding there are more?
Audience: Yes.
Well, come on now, let's spot some mysteries. Some things you don't know. Let's spot them.
Okay. That's fine. That's fine. That's fine. That's fine. I'll give you an okay now for each one you spotted. Okay, okay, okay, okay, okay, okay.
Male voice: Three more.
Brrrrrrrrrrrrrrt.
Audience: [laughter, various responses]
Okay. Let's spot some more mysteries. You got some?
Audience: Yes.
You still finding them?
Audience: Yes.
No kidding. You're still finding mysteries?
Audience: Yeah.
Well, gee whiz, let's spot some mysteries then.
Okay. Let's spot some more mysteries. How you doing?
Audience: Okay. Fine.
Still finding some?
Audience: Yeah. No.
No kidding. Well, let's spot some more mysteries.
Female voice: Let's find some more.
All right. That's real fine. That's good.
Are you still getting the fact that these are mysteries?
Audience: Yeah.
Well, all right. Let's spot some more mysteries. Fine.
Now let's spot some more mysteries. Good.
How are you doing?
Audience: [various responses]
Getting groggy?
Audience: No.
Oh, you're finding it real easy?
Audience: Yeah.
Is it getting easier?
Audience: Yeah.
All right. Now let's find some more mysteries. Just spot them.
Good. Good.

Now let's find some mysteries for a change.

8 Okay. How you doing?

Audience: [various responses]

Still finding some?

Audience: [various responses]

Well, that's fine. Good. Good. Good. Good. Squared. Cubed. Good. Fine. Fine.

Let's find the floor.

Let's find the chair.

Let's find the floor.

Let's find the chair.

Is there a floor?

Is there a floor?

Audience: Yes.

All right. Is there a chair?

Audience: Yes.

All right. Is there a floor?

Audience: Yes.

All right. Is there a chair?

Audience: Yes.

All right. Is there a floor?

Audience: Yes.

All right. Is there a chair?

Audience: Yes.

All right. Let's spot some mysteries. You find some?

Audience: Yeah.

Do you think somewhere across the world there might be one?

Audience: Yes.

All right. Let's spot some. Okay. This make you feel real smart?

Audience: [various responses]

Does it make you feel real stupid?

Audience: [various responses]

All right. Come on, let's spot some mysteries. Okay.

How you doing?

Audience: [various responses]

You still find some?

Audience: Yes.

Good. Let's find some more mysteries. How you doing?

Audience: Okay. Fine.

Doing okay?

Audience: Yeah.

Well, fine. Let's find some more mysteries. Okay.

How you doing now?

Audience: Good. Fine.

All right. Invent a mystery. Did you invent one?

9 Come on, invent a mystery. You do that?

Audience: [various responses]

Huh? Is this too tough or is this all right? Did you get it?

Audience: [various responses]

Anybody hasn't done it yet?

Audience: No.

Come on, let's invent something you *don't know.* Let's invent a mystery. Did you do that?

Male voice: Yeah.

Huh?

Male voice: Yeah.

All right. Invent something else you don't know. Another mystery.

I don't know how many fingers are in front of me.

Audience: [laughter]

Come on, let's invent a mystery.

Female voice: Okay.

Let's invent some more mysteries. Okay.

How are you?

Audience: Fine.

Okay. How are you?

Audience: Fine.

All right. How are you?

Audience: Fine.

Okay. Is there anybody present who has not invented a mystery?

Male voice: No.

Has everybody invented a mystery?

Audience: Yes.

10 Well, good. How are you?

Audience: Fine.

All right. How are you?

Audience: Fine.

Well, all right. How are you?

Audience: Fine.

All right. How are you?

Audience: Fine.

Okay. How are you?

Audience: Fine.

Okay. How are you?

Audience: Fine.

All right. How are you?

Audience: Fine.

All right. How are you?

Audience: Fine.

All right. How are you?

Audience: Fine.

All right. How are you?

Audience: Fine.

All right. How are you?

Audience: Fine.

All right. How are you?

Audience: Fine.

All right. Who are you?

Audience: Me.

Okay. Who are you?

Audience: Me.

All right. Who are you?

Audience: Me.
Okay. Who are you?
Audience: Me.
All right. Who are you?
Audience: Me.
All right. Who are you?
Audience: Me.
All right. Who are you?
Audience: Me.
All right. Who are you?
Audience: Me.
All right. Who are you?
Audience: Me.
Well, okay. Who are you?
Audience: Me.
Well, all right. Who are you?
Audience: Me.
Well, all right. Who are you?
Audience: Me.
Fine. Who are you?
Audience: Me.
All right. Who are you?
Audience: Me.
All right. Who are you?
Audience: Me.
All right. Who are you?
Audience: Me.
Okay. Who are you?
Audience: Me.
All right. Who are you?
Audience: Me.
All right. Who are you?
Audience: Me.
All right. Who are you?
Audience: Me.
All right. Who are you?
Audience: Me.
All right. Who are you?
Audience: Me.
All right. When are you?
Audience: Now.
Okay. When are you?
Audience: Now.
Okay. When are you?
Audience: Now.
Okay. When are you?
Audience: Now.
All right. Let's be sure now. When are you?
Audience: Now.
All right. When are you?
Audience: Now.
All right. When are you?
Audience: Now.

All right. When are you?
Audience: Now.
All right. When are you?
Audience: Now.
Okay. When are you?
Audience: Now.
All right. When are you?
Audience: Now.
Okay. When are you?
Audience: Now.
Okay. Where are you?
Audience: Here.
All right. Where are you?
Audience: Here.
Okay. Where are you?
Audience: Here.
All right. Where are you?
Audience: Here.
All right. Where are you?
Audience: Here.
All right. Where are you?
Audience: Here.
All right. Where are you?
Audience: Here.
Okay. Where are you?
Audience: Here.
All right. Where are you?
Audience: Here.
All right. Where are you?
Audience: Here.
Okay. Where are you?
Audience: Here.
All right. Where are you?
Audience: Here.
All right. Where are you?
Audience: Here.
All right. Where are you?
Audience: Here.
Well, where are you?
Audience: Here.
All right. When are you?
Audience: Now.
All right. Who are you?
Audience: Me.
All right. When are you?
Audience: Now.
All right. Who are you?
Audience: Me.
All right. When are you?
Audience: Now.
All right. Who are you?
Audience: Me.
All right. Where are you?
Audience: Here.
All right. When are you?
Audience: Now.

All right. Where are you?
Audience: Here.
All right. Who are you?
Audience: Me.
All right. When are you?
Audience: Now.
All right. Where are you?
Audience: Here.
Okay. Find the floor.
Okay. Find the chair.
All right. Find the right-hand wall.
Audience: Okay.
Okay. Find the left-hand wall.
Audience: Okay.
All right. Find the right-hand wall.
Audience: Okay.
All right. Find the left-hand wall.
Audience: Okay.
Okay. Find the floor.
Okay. Find the chair.
Audience: Okay.

Okay. With your right and left hand, find your ears.
Audience: Okay.
Okay. With your right and left hand, find the top of your head.
Audience: Okay.
All right. Hold it on.
Female voice: Okay.
All right. With your right and left hand, find your right and left knee.
Okay. Let go.
Female voice: Okay.
Find the floor.
Find the chair.
Find you.
Audience: [various responses]
Find present time.
Audience: Yeah.
Got it?
Audience: Yeah.
End of session.
Thank you very much.

HEALTH AND CERTAINTY

LECTURE 8
DISC 15
A LECTURE GIVEN ON 9 MARCH 1955
63 MINUTES

Glad to see you all here looking alive. It's very nice to see somebody alive. We walk up and down the street, sometimes we see somebody alive, but not often, and . . . 2

I want to talk to you tonight about the connection between certainty and health, and draw some coordination between these two factors, and then perhaps go on to give you a few clues as to the role of communication in the role of certainty.

I'd like to call to your attention at first here that there are some people in the world who are not certain. These people do exist. I would go so far as to say that under careful Gallup poll–Gallup poll is a fast one–that you probably would discover at least one person in the United States today who had some feeling of doubt about at least some factor connected with the future. I think you'd probably discover this, but I think you would find an awful lot of people who were too dumb.

I was looking the other day in the newspaper–I occasionally look into a newspaper–my taste for blood and so forth and that sort of thing, is–becomes acute. I start to get hungry, you know, for miswriting and bad reporting of facts; poor duplication. You know, I look at perfection all the time, and so I take a complete extreme and go over and look in a

newspaper. And first page, you know–blood, blood, smear, scandal, you know? Second page: words, words, but no news. Third page: comic strip–that's pretty good.

Go to the next page, ads of things you can buy at great expense that you don't need. And then over here someplace, you find, far, deep into the newspaper, and so forth, you'd probably discover that the local high school–I'm talking now about Phoenix papers–the local high school has just had an election to find out who is going to be the monitor of room 2A. And that fills the entire fifth page. And then you turn it over and possibly that day several senators passed . . . Or maybe the US went to war or something, but if it didn't come over the wire, they won't carry it in the Phoenix paper. It's because they don't have any reporters here.

It's a nice thing to know about a newspaper that it can run entirely without anybody connected with news. They have an advertising section and they have a teletype. And the teletype sits there and whispers sweet nothings into the ear of the Linotype operator, and that's a newspaper–except what the press agent for the third grade happened to write and send in. Now, I'm not being sarcastic, just being completely factual.

Now, in this newspaper, I noticed, along with the blood and slander on the front page, a picture of the Westward Ho Hotel, which was gorgeously limned, outlined–one might even go so far as to say carefully imprinted–upon the negative in the camera by an A-bomb or an H-bomb or maybe Q-bomb, whatever they've decided to call it now, which was exploding in the next state.

And at 6:20 A.M. the other morning, 6:20 A.M., there was enough light in the sky caused by an atom bomb to throw everything into clean silhouette in Phoenix. I don't know if you noticed that or not. I wasn't in bed yet at that time, but where we see that much light in the sky that far away, we can assume that several small quantities of energy have been handled in such a way as to make a light.

In fact, probably enough power went into that explosion to–oh, I don't know, build a few hundred thousand cars, to maybe run the entire US Air Force for the next year or two or . . . You know, there was a lot of power in the explosion to make a light flash that you could see 250 miles away. This is a lot of light.

3

I looked this over and I was impressed with the fact that . . . I knew a dynamite expert one time. He was crazy. And you have to be crazy to be a dynamite expert in the first place. That's a first requisite, just like in nuclear physics. They don't take–they look at your Johnson Temperament Analysis and if you're not psychotic you're not permitted to work on a government project, that's all, see? See, you're through.

So anyway, knew this dynamite agent. He handled dynamite for a lot of companies, he sold it, and so on, and he used to go around and experiment with it. He'd throw it at rocks. You know, caps–he'd throw them at rocks and he'd idly . . . He had a slingshot of considerable velocity and he'd take bichloride of mercury caps, you know, and he'd shoot at jack rabbits with them. And he used to carry a small flask of TNT around in his pocket and he rode in a Ford which had no springs. This was an optimist.

But he would have been refused on a government project; they wouldn't have had anything to do with him.

But he at least had sense enough not to explode atom bombs in his own front room. See, he just had sense enough not to do that.

Now, the US Government has a Pacific Ocean out here. The last time I took a good look at it–I took a pretty good look at it–we were flying like mad for a number of days to get across the thing. And it's a big ocean. It's got water in it and it goes in all directions and if you wanted to keep on exploding things, I daresay a good idea would be to go out there someplace and get lost. That would be a fine idea.

But I think the US Government at this time has blown up all the islands out there. They've run out of that, so they soon will run out of Nevada. And I expect at any moment–at any moment to find Arizona requisitioned or something of the sort, because they've got to find out whether or not these things will explode. They don't know. So they keep blowing them up. I think it's real interesting.

Well, I met a fellow the other day–the other day, quite a while ago, several weeks ago–who had been an expert . . . He was a kind of a clerk. He was a mathematical expert, and when people would turn in computations to him from the hot front desk of the AEC, you know, he'd check them all over and make sure that they had the proper number of errors in them in order to send them through. And this was exactly what his job was and that was all he did.

364

And this man was a mouse. This man was an utter mouse. He even squeaked when he talked. And he came to see me–he'd known me in school and so on and he heard I was here. And he didn't come to get audited. He came to complain to me, came to complain to me that the US population didn't have a proper respect for atom bombs, but it wouldn't be long before they did. And he was no longer a mouse. He was no longer a mouse. He was a *tough* man. He had a feeling of superiority about him that he had never had before. He had a *big* certainty.

4 The first certainty this little man had, that he's always been scared of the human race. He was just sure the human race some morning was going to get up and forget to look, and step on him, and that would be the end of it.

And then he got a job for the AEC, and this probably was held up to the point where he came by his greatest certainty. And his greatest certainty was–and he told me this–that it was time that I got wise to myself and got on the right team, because being a civilian these days didn't pay. And anybody who had majored in physics belonged in there with the government, because it was dangerous these days to be a civilian.

And I said, "Wait a minute." I said, "Where's your post?"

"Well," he says, "we work in Las Vegas."

And I said, "Well, how does this protect you?"

"Oh," he says, "I'm part of the Atomic Energy Commission! *Phmpf!*"

Boy, he was all swelled up with a bomb, this boy was, you know?

And I said, "Now, if I understand you correctly by the computation which you have just laid before me, an atomic energy badge held up before the face or worn perhaps in the breast pocket will fend off any number of gamma rays no matter how closely exploded. Is that correct?"

And he says, "You're joking." He says, "Of course it won't."

I said, "Well, all right now. You're a member of the Atomic Energy Commission. Now, how does that protect you against the atom bomb?"

"Well," he says, "uh . . . we're the people who explode them!"

"Uh, yeah, but you're not a member of the Atomic Energy Commission of Russia."

365

And his mathematical brains were grinding out an equation which read this way: Blast plus blast plus blast plus blast equals great certainty. Hubbard plus blast plus ten minutes conversation equals uncertainty. Answer to equation: remove self from Hubbard's house.

It's very interesting. Here was certainty by impact. We've actually taken a little man whose–well, a good opponent for him would have been a dust mote. If we'd had him in an auditing session, we'd ask him, "All right. Now give me some things you can fight." We would have had a comm lag of about two hours and then he would have said, "A dust mote. I think I could probably fight a dust mote if I had to."

That's probably true. And he would have gone upscale and found out that after a while he could have fought a kitten if it had been born good and blind.

And we take this guy and we hit him; we hit him. We show him he's a part of the most powerful, forceful team in the world, you see, that can blow up the whole globe! Well, that's–pardon me, I didn't mean to go into that, but that's the password today. It's how you know a member of the Atomic Energy Commission.

And I don't want to overdraw it. After all, I just did that–that is the password. Anyway . . . Of course, when I burlesque it, that's different.

All right. We've taken this boy, and he'd heard all about putting up a couple of homes and filling them with the dummies of a couple of American families and blowing it flat, you know? And it didn't blow very flat.

By the way, that was a very bad disappointment to the AEC. Do you know that the homes weren't badly destroyed? Did you know that the bomb really didn't wreck the homes, the dummies in it were untouched? Do you remember that experiment? Well, they never let that out. They miscalculated or something.

Anyway, from this partial failure they'd worked up to bigger and bigger bombs, and the dynamite expert kept on exploding dynamite in his living room and more dynamite and more dynamite, and this guy had gotten tougher and tougher. *Bang,* you see. *Bang*–these explosions. *Bang*. Tough, tough, tough. All of a sudden, somebody came along and said, "Hey, you are not an atom bomb." 5

What had he done? He'd actually, what we'd call, changed valences. Now I'll give you the rest of his appearance. His hair was standing on end, bristly with a kind of a loop out this way. He was wearing a white coat, black pants. Interesting character.

He'd gone into the valence of an atomic bomb. And somebody talked to him and said, "Look, it doesn't matter how many badges you carry, you're still a target. You're not the bomb, you're the target." And it shook him to pieces. I daresay he probably went back to Nevada and had a nervous breakdown and became even more acceptable. I imagine this is what happened to him.

Change of valence–because of what? Personification of some forceful object. But this fellow had a certainty. Had a *big* certainty, didn't he? But what happened to this certainty? It was a certainty by impact and that's one kind of certainty. Impact, impact, big force, big force, impact. And all of a sudden, the fellow becomes real certain.

Actually, you could probably take some human being and hit him and hit him and hit him and hit him, tell him each time that he was a goat, and hit him some more and tell him he was a goat, and hit him some more and tell him he was a goat until the highest certainty the man would have is that he was a goat. And you'd say, "Are you a goat?" And he'd say, *"Baaa."*

Certainty by impact. But what would happen to him? What's happened to him? You've destroyed his self-selection of beingness; his self-determinism has thereby disintegrated. But he's left in this fixed role–a goat. There he is. He's all set. He is a goat, but with what ease can he be disturbed from that role of a goat? And when he is disturbed from the role, somebody comes along and says, "You are not a goat."

And he says, *"Baa-baa."*

And you say, "Now, look. You are not a goat, and I wish you to observe this goat. And now look down and look at your right hand and see if it looks like one of the . . ."

And the fellow, if you could have gotten him to look a little bit, would have looked at the goat and–*ahhh.* You would have got an awfully uncertain fellow right about that moment. He would have become very uncertain.

Now, if we'd carried it just a little bit further, if we'd ask him to inspect the goat carefully, if we'd asked him to have inspected the floor and inspected his own feet, we probably would have brought him out into a feeling of higher certainty than he'd had as a goat.

It was merely my own meanness, my viciousness, which didn't carry on the process any further with this mathematician. I was not auditing him. I was being sold a new word: glory, hallelujah, gamma, gamma, gamma.

Now–he came in to sell me the new word and he got unsold. Well, that's very well. You want to be careful when you sell a new word that you can't yourself be badly unsettled about it. You've got to know enough about the new word so that it isn't unsettling. 6

Now, when this individual is fixed in a role like this, his self-determinism deteriorates. Now, this is a very certain man, you understand, this man that's being the goat, before you run some 8-C on him and "ungoat" him. He's a very, very certain man–he's got big certainty.

You walk up to him and–if you did it with anything less than Scientology–you walk up to him and you'd say, "Now, look. Look, pal, you're really not a goat. You're really not a goat."

He'd say, "Huh! *Baaa.*"

And this is all you'd get out of him. And the more you tried to tell him he wasn't a goat–why, you know, you try and inform him he's not a goat, explain to him how unreasonable it is to suppose he's a goat–the more he would *"baa"* at you. As a matter of fact, you'd fix him into being a goat.

Now, his rationale during that period of great certainty is the rationale of a goat. We ask him with a telepathometer–which we just invented over in the laboratory. Telepathometer. The electronics men over there don't know it yet, but we invented it today. That's how to get the actual verbalized thoughts of a goat who can't talk.

And we put this telepathometer on him and we turn up its dials, its rheostats and we get it all set here. And here he is.

And we say, "What is good to eat?"

Telepathometer says, "Tin cans." See?

We say, "What is the loveliest thing in the world?"

"Nanny goat."

"What is the most wonderful smell in the world?"

(Censor. Censor.)

Yet, he's a man. He's not a goat. He's giving you a goat's answers, isn't he? And he's terribly certain. He has a big feeling of certainty. He's got a feeling that, well, he's got life by the tail. We unsettle him; he isn't.

Now, what would happen–what would happen to this fellow if we'd put a telepathometer on him? He obviously was not in good communication. And we'd said, "What is the target?"

It probably would have said, "Russia."

You'd said, "How much amperage can you generate?"

He would have probably given you the proper number, you see?

If you'd said, "What is your weight?" he'd given you the weight of an atom bomb. Get the idea?

That's what we call psychosis: a false certainty. Therefore, almost without exception, you can say that a certainty arrived at by impact is a false certainty.

This girl, she gets married, her husband beats her. She didn't intend to cheat on him. She didn't intend to be anything but a good wife, but he's a bum and he decides he'd better beat her around and make her a good wife. She's already a good wife so he beats her around and he says, "You (censor, censor) ought to (censor, censor) because you're (censor, censor). Yeah, and you'd better get in line and so forth and square around and snap and pop, and all that sort of thing." And if he kept at a straight line like that he would have a bad woman on his hands. Just like that.

Her biggest certainty would become that she was a bad woman, which leaves her what choice? To act like one. Get the idea?

You get how horribly idiotic this type of certainty is? Somebody beats this girl up and tells her all the time how *bad* she is and so she becomes just that bad. By impact, by force, she has become disabused of any self-determinism about what to be and has become the thing which was the superior force–*bad.*

So, we have a certainty. But she's certain, isn't she?

We meet her in a bar ten years from now. She's been divorced from three guys and married to none of them and she's half hung over and so forth and we ask her, "What are you?"

She would say, "I'm a bad girl."

That would be the biggest certainty she had. Big certainty. That's it.

"Well, how does a bad girl act?"

"Well, I act like a bad girl acts. I mean, that's how you act. That's the best way to act."

We give her a certainty. But we don't give her any self-determinism.

We could say, then, that there were two kinds of certainties: one arrived at through self-determinism and one arrived at through impact or abuse.

Oddly enough, when an individual can determine something of his own volition, independent of impact or without fear of impact, he has this peculiarity: He can become certain of it at will. This is a peculiarity: He can be certain at will. He can be certain of something because it's true as he observes it, or certain of something because he's made up his mind he's certain.

See what these two extremes are? Impact until one is no longer rational, arriving at a certainty of *fixed* identity. And the other one, the higher level, a self-determinism sufficient to determine for oneself those things of which one is certain.

Which would be the best person? Well, it's a funny thing, but there is no solution to a problem by impact–no solution. Impact is no solution because it establishes certainties which were true for the moment but which cease to be true shortly afterwards.

Let's take a little boy and let's start punishing him, let's spank him. Let's tell him he's a bad little boy. Let's tell him he's got to mind, he's got to obey. He's a bad little boy, he's got to mind, he's got to obey. And then for variation, he's a bad little boy and he's got to mind and he's got to obey and he's a bad little boy and he's got to mind and he's got to obey. And we keep this up. We keep this up all during the time he's four and five. Then he goes to live with Grandma because he keeps having hives or something.

And when he gets twenty, he's a bad little boy who's got to mind–obey. Yeah, but look, when he was four, he was a bad little boy, but when he's twenty he might be bad or good, but he's certainly a young man. And the oddity is if the punishment were sufficient it would arrest him in time of the impact. He could be arrested in the moment of the impact. He could be stuck at four or five so that he would have many characteristics. And these characteristics we could call psychosomatic illnesses.

We take some young man of twenty who cannot reproduce his own kind, he is impotent. He may only be stuck at four or five being a bad little boy, and bad little boys of four or

five are impotent. It's just as simple as this. It's one of these elementary problems that is far too simple to have been grasped with great ease.

But, his big certainty is that he's a bad little boy. And if you were to start asking him very closely on through the social machinery that says "Hello" and "Okay" and "I'm fine"–if you'd started asking him bluntly, "Now, what are you really? What are you being? What are you?" he'd think it over for a long time. He'd probably give you a lot of answers, one or the other. And probably one that's been sort of there all the time would suddenly become apparent to him. It's so there that he doesn't even think to mention it, but he knew it all the time. The funny sensation that he will have of suddenly recognizing that it's been there all the time–he'll tell you, "I'm a bad little boy. That's what I am."

I ran a girl one time. I kept asking her, "Now, what are you? What are you?" And she'd give me various answers to the question, "What are you?" and various answers. "What are you?" More answers.

"What are you?"

"There's something–I have a haunted feeling here. I . . . I just–just something right here. I . . . I don't quite know . . ."

And I ask her again, "What are you?" and I ask her again, "What are you?"

She finally says, "I am a broken windshield."

That's what she was being. And it fitted every strange characteristic that she had–and she had a lot of them.

She had gone through an automobile accident and had gone through a windshield. And had then been stood over by the police who always come for the sole and entire purpose of talking over unconscious accident victims to key them in good, you see.

And the talk had been about the broken windshield and the broken glass and broken windshield and broken glass. And she's lying there all knocked to pieces with a skull concussion and the next thing you know, why, she's a broken windshield and she'd been being a broken windshield for a long time. She wasn't really crazy, she was simply a broken windshield.

Well, there was a little further computation on it: her husband who was also in the accident kept worrying about the broken windshield and she'd kind of always hoped her

husband would think a little bit about her. He was in the nightclub business and he didn't think much about her. And so I suppose these computations went together and that's what she was. That's what she was being.

This is quite–you'd have to be–know a little bit more about auditing than that to make somebody completely sane, but actually that is the road. 9

What has impact convinced this person into being? What has impact finally convinced this person that he or she is? And you've got it. And they'll have some big false certainty, and every one of those false certainties that is achieved in that fashion is an aberration, a psychosis.

Now, how healthy do you think a broken windshield is? Hm? Well, the first place, it couldn't feel its bruises, could it? And yet it would act kind of cracked. It would get heartbroken very easily and numerous other computations. Actually, everything would be very clear about the situation–very clear. Anybody would be very easily seen through because to some degree other people were being broken windshields too. She was being an object because of impact.

Young man on the AEC . . . I have not said, by the way, that the AEC, totally, down to the last man, including all of its top board and all of its bottom board, are all cracked. I have not inferred that they are psychotic. I haven't even let it slip my lip that these boys need to be jacked up and have a new brain run into the old chassis. I haven't inferred that they've all gone into the valence of the atom bomb or that they feel powerful and omnipotent simply because they are atom bombs. This has not been the text of my speech tonight. We are not down on the AEC. It would be a very hard thing to get down on an atom bomb. I want that here for the record because the description is too mild–entirely too mild.

The situation is this: A group of people can be threatened with such enormous force–with such enormous force–that just the contemplation of this force, because of the past experience they have had, gives them a certainty that they're in danger. Just contemplating the force gives them the certainty they're in danger. And if you were to put enough force there, they would be so certain they would be in danger that they would go into the level of apathy and do *nothing* about that danger whatsoever.

372

The black panther mechanism: one simply sits down and neglects it. Everybody knows there's a black panther sitting right there, but nobody does a thing about the black panther. Why? What can you do about a black panther? Somebody would come along and say, "We can shoot him, you can put him in a cage, you can do anything–he's liable to eat you up at any minute."

The fellow says, "There's nothing you can do about a black panther."

10 The AEC the other day said that they were carefully observing the radiation fallout across the nation. Somebody in the office drew a very clever cartoon. It showed a big tiger being released from a cage. And here's a fellow standing over there and the tiger is jumping at him, and the fellow standing over there is being real scared, see. And the fellow that's releasing him from the cage says, "It's okay. I'm watching him."

The contemplation of great force restimulates the existence of past impacts and certainties. And one becomes certain of the most false certainty of all: that one can be confronted with a sufficiently large force to obliterate one's personality. And that doesn't happen to be true. That's a fallacy.

Just because one is contemplating a force of the magnitude of an H-bomb does not mean that the people wielding the H-bomb or that the H-bomb itself can actually impress the individual physically. He can't, because the basic individual within the form of the individual is unimpressible.

Here though, people prey upon one's vested interest, one's liking for an old playground. And we can keep on throwing up big bombs and big masses and big explosions, and I seriously doubt if the American public will ever protest, till one day they could blow up all of Chicago, and nobody would say a word about it.

It's too much force to go up against. You and I know that's too much force to go up against. Yet we might laugh at the black panther and the person sitting there saying, "There's nothing you can do about it." The person might even have a rifle in his hands–still, "I can do nothing about the black panther."

Force. Force is the big myth. The US Government today takes this atomic bomb and it puts billions of dollars into its manufacture and research as a weapon in the Department of Defense. And it's *not* a weapon of defense. There is no defense against an atomic bomb

under present researches. It's a weapon of *off*ense against which there is no known *de*fense and how that can become a weapon of war we do not know.

If an enemy has a similar weapon, then it ceases to become a weapon of war. It's just simply a weapon, if you could call it a weapon at all, which will wipe out all those who use it and on whom it is used. Period. That's not a weapon, that's suicide!

So, I'm showing you, in magnitude, how populaces are very often handled. They are 11 shown a great force such as the atomic bomb, and the government is somehow or other personified or backed up by this force. And then the government comes along and says to somebody, "You are goats." And the fellows look at all this force, and if that's the source of their certainty, if force is the total source of their certainty, if they themselves have no determination about what they can be, they promptly become goats.

That's what's known as a slave state. That's what's known as a complete demolishment of a civilization: when everybody in it becomes a goat because some enormous powerful force apparently is sitting there waiting to slap them. Now, you see, they've had enough experience in certainties, they've had enough experience to know that they can be punished into being something. So the government says they're goats–they're goats.

How does one end freedom and how does one end a free country's liberty? By facing it with sufficient force so that the mere statement that everybody in the country is a goat will bring about the certainty that everybody is a goat. And you could govern a country that way. You could. Now the US Government is not trying to do that today. They're not smart enough–fortunately. I don't say they wouldn't.

There's an interesting thing, that we are looking at aberration when we're looking at this false certainty of impact.

Now, let's look at the individual. It may be twenty, thirty years after he has left his boyhood that he suddenly takes a look at his old man and finds out the old boy has got arthritis and he's kind of weak, that he hasn't any real punch, that he speaks in a quavering voice and that he doesn't really remember things well anymore.

Maybe, however, the old man has been a sufficient symbol of force to the boy so that to the end of the boy's days he does not even vaguely recognize any slightest weakening

in that force. So that even when his father isn't there, his father is evidently standing over him saying, "Now, Henry . . ."

Get the idea? His father has made him into a good boy by force, by impact. Only his father never made a good boy by force or impact.

The symbol of force that carries through, fixes an identity in an individual. Maybe you could use such a force for good–maybe. But let me tell you about a better force that can be used for good because it's one that doesn't backfire. Believe me, punishment backfires. Just as they keep sending criminals to the penitentiary and getting back supercriminals, so does punishment, always, to some degree backfire.

12 How would we go about, then, bringing about a discipline, a willingness and a cooperation in a society sufficient to carry that society up to higher levels of happiness and endeavor? How would we go about that?

We would have to restore to the society a great deal of its willingness to be.

Unless a man is willing to be a good soldier, he will be a bad soldier. He cannot be beaten into being a good soldier. Actually, the only way you could have a good soldier would be one who, by his own consent, was a soldier and was willing to play the game called soldier. And then you'd have a good soldier. He'd be able to think; he'd be able to act; he'd look smart. It's quite interesting–quite interesting.

But a good soldier is there at his own election, and a bad soldier is there because he's been told, "Greetings, young man . . ."

How to get a rotten army: draft it! How would you utterly ruin the defenses of a country? Conscription. Napoleon's whole government went to pieces under this conscription. He was the first man that broadly used it.

I talked to a couple of young men one time . . . I can talk like this because this country is here because guys like me and I did our part a few years ago. I can talk about the country a hell of a lot better than some of these characters around Washington now drooling into their soup plates.

And when it comes to the willingness to serve, we find none of these young men unwilling to serve their country. They merely are unwilling to be driven into a role and a beingness

about which they have not been consulted. And this makes them bad soldiers, just like that. They weren't asked. To hell with you. An interesting thing, isn't it?

We never had morale problems in the navy till we got draftees, in World War II. The navy didn't get draftees till about the middle of the war. Then we'd get them aboard and they'd be in trouble, across the boards. I've had to straighten out more draftees than you could shake a stick at.

Come aboard dirty, sullen, ready to kick the whole thing overboard. They go on liberty, they come back late–they know what they're going to get. They're going to get punishment. They're going to be stood up before a mast, and this and that's going to be done to them.

I never did that to a man. I used to get him down on deck and say, "What the hell is wrong with you letting this ship down? We maybe don't care what happens to the rest of the navy, but the guys on this ship have a vested interest in living through this war! And the only thing we expect of you is to aid and abet that endeavor, whether you want to live or not. And we'd be very happy of your cooperation, so that when demobilization day we'll all be demob'ed, not have wreaths laid on us every Armistice Day."

Well, the guy would think it over. In that crude way, he had been invited to the party for the first time. And they made good sailors. But they never afterwards considered them a part–selves a part of the US Navy.

The admirals get mad at you for doing this. It's awful. They come aboard to inspect the ship. Everybody is doing everything snap, polish, beautiful–time of war–dungaree navy, you know? Everybody's wearing dress–undress blues. Their decks are all washed, and everything that's supposed to be clean is clean, and all the armament works and everything else.

I've seen admirals absolutely gibber. Somehow or other they knew that you were being disloyal to the navy. You were too. You'd invited them to a party called "one ship." They could see that.

All right. Conscription. Conscription is an effort to drive men by threat of punishment into delivering punishment. Doesn't work.

Actually, five thousand trained professionals could do all the fighting that America has to do. Give them the weapons and they could go out and do it. You get a half a dozen fliers

and put someone like General Chennault at the head of them, wipe out the Russian Air Force–because they're all conscripted. It's easy. It's easy. Chennault would tell you that and the rest of them.

13 Where do we get this idea, then, that the short circuit is force? Well, we come to something else–a dramatization. The thing called *dramatization.*

After one has been hit hard enough and long enough, and he's got punchy enough, he thereafter begins to believe that the only thing that will bring about any effect whatsoever is to get somebody else punchy enough so that they will be what you tell them to be. That's a dramatization. It's a psychotic manifestation.

And so we get this into the line and it keeps going on and on and on and it never remedies itself. It never gets better. The dramatization is just more and more. There's no . . . At last nobody is thinking at all. "We're soldiers. We're civilians. We're . . ." Label, label, label, label. And we're all set, see? Everybody is a label. Huh!

I invite you to go down sometime to a big department store and note that after the men have departed from the shipping section that the labels do everything necessary to keep the store in order. Or do they? You have to be alive and have a little inertia and a little energy, the willingness to laugh and cry a little bit before anything moves in your vicinity. In other words, you have to be certain at your own election, not certain because somebody else elected you. And that's a fact.

So what is this thing called certainty? It is the very heart of sanity, and when an individual tries to deliver to another individual certainty by impact, duress and punishment, he has delivered to him less life. And if we all handled each other with duress and punishment, we would eventually all be dead.

A nation is as alive as it has life in it. It is as alive as men are free to be. It is as alive as men freely support that nation toward its goals and it's no more alive than that.

An individual is not as alive as his heart beats. He is not as alive as his toes wiggle. No. He is as live as he can consent to play the role he is playing. If he is then playing that role by his own consent, he'll be alive to a remarkable degree.

It's a remarkable thing, isn't it? Has a lot to do with willingness to be. If you are willing to be or if you are capable of being, by your own determinism, then you can be certain of

life and you can be certain of the future and you can be certain of what you are doing and certain of the motives, good or bad, of those around you–if you are *capable* of determining your own beingness.

And when you are no longer capable of determining your own beingness, then you will not be certain, because when you get down to the point where you're totally certain by impact, you're so crazy that you don't even know whether or not you're crazy anymore. You're not alive enough to know whether or not you're crazy.

Once in a while, somebody rushes up to me and he says, "You know," he says, "it's a 14
remarkable thing. I have just slipped my gears and I don't know but–it's just happened. I've gone nuts!"

And I congratulate him and I says, "Brother, maybe you just found out you were sane!" Because the fellow who's nuts never knows it, he's too crazy.

The fellow who goes around and says, "You know, there's something wrong with my conduct. Every time I sit down, I say 'Beep!' It's not right. Something wrong with my conduct."

Say, the fellow who's crazy, he sits down, he goes, "Beep, beep, beep."

Somebody comes along and says, "Whatcha going beep, beep, beep for?"

He says, "Because I'm going beep, beep, beep. That's why I'm going beep, beep, beep. *Hruuh!*"

He'll get real mad and he'll fight because somebody has challenged his sanity. Get the idea?

Well, when we look over this problem of certainty and health, whether we view it on the individual or the group level as we would view national health, we discover that the individual is either capable of being affected by force, or immune to force and free, or the nation is similarly free. Or the individual is so affected by force, so afraid of force, so apathetic about force that anything in the guise of force can drive him into doing anything. And that individual is a slave. And that nation so threatened becomes a slave state no matter whether it is called Taoism or autocracy. That is the definition of a *slave state:* one so threatened by overwhelming force that it can no longer choose its own course.

Now, you must remember that sanity and health have a great deal to do with each other. 15
Do you know that a very healthy man can get sick at will and recover from it, as long as he doesn't have to hide it and kid others about why he's getting sick?

378

Let's take this young boy. He doesn't like his new teacher. He doesn't want to go to school, so he says "Ma, I'm sick" and he lies in bed.

All of us have done that one time or another. "I'm sick. I . . . I . . . I don't want to go to school. I . . . I feel bad."

"Well, what's the matter with you?"

"Oh, my uh . . . stomach hurts."

And Mama says, "That's very bad. That's very bad for you to lie to me like this. Get to school."

So he does. Or, he convinces her by immediately getting a stomachache.

Now, the oddity is that somebody who, under processing in Scientology, has achieved a pretty good capability of determinism and decision can actually say "Oh, boy, does my foot hurt" and immediately have a very painful foot. You know? Boy, that's a painful foot.

The next thing that he does is forget that he does it. Get the idea? You know, he says, "That foot hurts. Now I didn't say that foot hurts. I'm really–I really got a hurt foot. I didn't say it." No responsibility, no responsibility. "Wasn't my postulate. I didn't think that. I couldn't have thought that. Because everybody around me tells me that I mustn't have any pain, you know? I've got to get well every time I get sick."

It's unreasonable. There isn't any reason why everybody has to get well every time they're sick. The only thing we object to people getting sick about is getting sick without knowing that they made themselves sick. See, that's the only thing we wise a person up to, really, on this subject. We say, "Well, we're not hanging you with the responsibility, but if you will just run this little process for a while . . ." and the fellow all of a sudden says, "Yeah, [sigh] I made myself sick." An individual can therefore affect his body in numerous ways.

Now, there are those present, I am sure, who are saying to themselves, "I never told myself to be sick in my entire life." Would you please drop a nickel in the side slot of the computing machine and remember the time in school when you did do just that–pretended you were sick in order to keep from going to school.

Now, psychosomatic illness is simply this: an individual living in a high state of certainty has simply postulated that he did not feel well in some peculiar way and has then, by impact

or some other means, become unaware of having postulated it and so says he's sick without knowing how or why.

Now, the funny part of it is, it's all very well for you to come along now and say, "Look, you, you did it yourself, for heaven's sakes." The guy won't get well. He'll even agree with you. "All right. I did it myself." He won't get well.

We wonder what on earth is this, you know? And you say, "Now look, you really haven't got cerebral palsy. You really don't have this at all. What you do have is your own postulate, your own thought, that you shake." Fellow agrees with this because he's willing to agree with anything. He's just shaking so hard . . . Get the idea?

He'll agree with you. "Yeah, that's right. I did it. I did it."

So we say a mentally caused illness, such as a psychosomatic illness–we say this psychosomatic illness is caused by the mind in its action on the body. We do not then infer that the illness is not real. And that is the main mistake that medicos make and others make with psychosomatic illness: "It's not real because it's caused by the mind." I'd like to know what illness could be real that wasn't caused by the mind.

Let's look at it in reverse. It's real all right! This fellow might have been, by life and his own desires and designs, been tricked into postulating himself into a foul condition, but actually he's in a foul condition. The bones *are* twisted. The calcium does cement the joints. You understand?

The psychosomatic illness *is* there and it *is* painful. You understand that it's *real.*

And although he then just says, "Well, all right. I said it. I did it," he still goes on, solid joints. Why? Well, he has elected to be an effect of impacts one way or the other and he's driven into a state of beingness different than that beingness which postulated the original illness, and you're really talking to another guy.

Are you a different–if you are over twenty, are you a different person now than you were when you were ten? It's another guy. And unless you can be ten again, you can't unpostulate it. All you have to be is ten in your head, see?

380

You have to be willing to be ten to say, "I'm not sick." Isn't that cute? That's all the trick there is to healing a psychosomatic illness: just getting somebody to change his mind about beingness–what he's willing to be.

Let's say he postulated himself into this foul condition when he was three years old. He saw a little boy on crutches, felt sorry for him and himself got lame. He took the illness on himself, you know.

So he went around on a–the idea that he's on crutches and so forth. This helped the other boy. It'd show him he was sympathetic and so forth. He just decided to be sick for the other little boy's sake, decided to stammer; it was a good game.

Well, then we get him to school and he's about five and another little boy beats him up and says, "You're just a baby."

And he says, "No, I'm not a baby. No!" he says, "I'm not a baby."

Gets to be a Cub Scout and he disdains all those little kids in the block. And he gets to be a Boy Scout and he disdains those Cub Scouts, see?

"No, I'm no kid anymore," he says, "when I'm eighteen." You know, "I'm no kid. I'm–I'm eighteen years old. I'm–I'm grown-up. I'm a man now. I'm no child any longer." Gimp, gimp, gimp, you see?

Who made the postulate? An individual called Roger, three years old. Is he willing to be Roger anymore? No, he sure isn't willing to be three-year-old Roger anymore. He's eighteen-year-old Roger. Different guy, different time.

17 To get rid of something you've done, you only have to be willing to be in similar circumstances and it's gone. Do you know that if any two of you are willing to be anything in this whole universe, it would probably disappear? That's about all there is to it.

Now, you hear a lot of wild things about Scientology and I want to say a word about that. You hear a lot of wild things occasionally. I want to give you the tip on that.

There are two subjects involved here. One is Para-Scientology, another is Scientology. There are a tremendous amount of phenomena connected with this business called living. In fact, the cataloging of them would take a very long time. Fifty million monkeys with fifty million typewriters writing fifty million years probably wouldn't catalog them all.

It's a lot of phenomena, isn't it? The won territory, the processes which work which we can predict, the data which is really true, falls into the field of Scientology. It proves out, it's workable, it's useful, it's invariable. You understand? It's useful, it's invariable, it's known, it's used, it's won ground. We know what it is. It's Scientology.

That's actually a rather simple strata of knowledge. It's not terribly complex area of knowledge.

Now there's another field called "*parallel,* like or similar Scientology," Para-Scientology. It's another field. It says, "I wonder whether or not if I thought a thought here about a fellow who was over there, I could then make him think a thought about me." Para-Scientology. "I wonder if I actually concentrated hard enough on that policeman, why, he would all of a sudden flip his lid." Para-Scientology. "I wonder whether or not Operating Thetans have green teeth." Para-Scientology. You get that?

Here are two fields. Now, people who don't know this subject very well very often take Para-Scientological data over here and treat it as a certainty. It's not a certainty. It's a speculative area, see? It's not true, it's not untrue. It's just something we don't know everything there is to know about yet. That's simple, isn't it?

Get the idea? There is the won territory, the explored ground. That is Scientology. And there is the speculative, may be true, may be not true, tremendously interesting horizons, all unexplored, having to do with all there is about life anywhere. Data in that is not won ground 100 percent. I daresay there are a couple of things about, well, sea nymphs that we know very little about. I imagine their exact diet on Thursday afternoon is unknown to at least a few Scientologists. And that field is Para-Scientology.

So in Scientology itself we have this problem of certainty. We've got the ground of which we're certain, and we incorporate that into the formal science called Scientology, and we've got a lot of uncertain ground that maybe drive people crazy. We don't know. And we call that Para-Scientology. That's an uncertainty, we're not certain of that yet. It's like Scientology. Maybe it fits. Maybe it doesn't fit. Maybe it's true. Maybe it's not true.

But there's another field that would go along with these two which is quite interesting, and that is the field of impact–the "knowledge" (quote) (unquote) which is brought about

by punishment. A knowledge which has been practiced all too long by an almost barbaric society in an effort to improve and better itself. If the way to improve and better yourself is to beat up every neighbor and friend you have, to get each one to admit at last that he's a goat–I have not yet seen the method work.

Thank you very much.

GROUP PROCESSING: ONLY ONE, THINGS REAL AND UNREAL

GROUP PROCESSING 8A

DISC 16

A GROUP PROCESSING SESSION
GIVEN ON 9 MARCH 1955

45 MINUTES

Okay. Now, I wish some of you, thinking over this thing called certainty, would look around, look around you and find out if there is anything in the whole room of which you can be certain. 2

Let's look around and find something of which you can be certain. Find something?

Audience: Yes.

Huh? You got something you can be certain of?

Audience: Yes.

Well, fine. That's fine. Now let's feel the floor.

And let's find the chair.

And feel the floor.

Good. Let's find the chair.

Fine. Now let's feel the floor.

Good. Now let's feel the chair.

All right. For a change, let's feel the floor.

All right. Let's find the chair.

Good. Let's feel the floor.

All right. Let's feel the chair. Can you feel that chair?

Audience: Yep.

All right. Speak up. Have you felt the floor?

Audience: Yeah. Yes.

All right. Feel the chair.

Audience: Yes.

Good. All right. Feel the floor. Give me an okay. Say okay.

Audience: Okay.

All right. Feel the chair.

Audience: Okay.

Good. Fine. Feel the floor.

Audience: Okay.

All right. Feel the chair.

Audience: Yeah. Okay.

All right. Feel the floor.

Audience: Okay.

All right. Feel the chair.

Audience: Okay.

All right. Feel the floor.

Audience: Okay.

All right. Feel the chair.

Audience: Okay.

All right. Now we have some orientation here. We have a little orientation and you will find if you look around carefully that this is the third mosque to the right in Cairo. No, that's the wrong address.

Now let's be very, very careful this next time and actually experience the floor.

Audience: Okay.

Let's experience the floor.

Audience: Okay.

Did you experience it?

Audience: Yeah. Yes.

Well good. Now let's experience the chair.

Audience: Okay.

How does it feel to be a chair?

Audience: All right. Woody.

Okay. Now experience the floor.

Okay. How's it feel to be a floor?

Audience: Fine. Flat.

Feel kind of flat?

Audience: Yeah. Flat, dirty.

All right. Now I'll give you a much better and more aesthetic experience. Look up and find that light up there and experience the light.

Audience: Okay.

Let's experience that light.

That's a level of abstraction, let's experience the light.

Female voice: Mm-hm.

Okay, how is that? How's it feel to be a light?

Audience: Fine.

Feel good?

Female voice: Fine.

Feel radiant?

Audience: Yeah.

All right. Let's experience, now, the ceiling.

Female voice: Okay.

How does it feel to be a ceiling?

Audience: Fine.

How does it feel to be a ceiling?

Audience: [various responses]

3 Okay. Now if you look up to the front here you will see a piano or an instrument. Experience it.

How's it feel?

Audience: Fine.

Beat up?

Audience: Yeah.

All right. Now let's experience that clock up there. Tick, tick, tick, tick. [pause] How does it feel?

Audience: [various responses]

Hm?

Audience: [various responses]

Well, fine. Fine. All right. How does it feel to be you?

Audience: Good! Great.

Does it feel like you to be you?

Audience: Yes. Yeah.

Well, how does it feel there only being one you?

Audience: Good. Natural.

Huh? Can you get the idea of there only being one you?

Audience: Yes. Yeah.

Huh? Can you get the idea of there being only one you?

Female voice: Yeah.

Yeah? Can you?

Female voice: Mm-hm.

How's it feel?

Audience: Good.

All right. Now why don't you get the idea of there just being *thousands* of yous.

And how's that feel?

Audience: [various responses]

Huh?

Audience: [various responses]

Well, all right. Let's get the idea of just one you. That's all, just one.

Now let's get the idea of there being two yous.

Female voice: Yeah.

How's that feel? Pretty good?

Audience: [various responses]

All right. Let's get the idea of being five yous.

Audience: [laughter]

Okay. Now let's get the idea . . . [laughter] . . . Okay. Let's get the idea of being thousands, all you.

Audience: [laughter]

How is that now, huh?

Female voice: Fine.

Thousands of you?

Audience: Yeah.

Got it?

Audience: Yeah.

Huh? Pretty good?

Male voice: Yeah.

Pretty good? Are there?

Audience: Yeah.

Where are you located?

Female voice: Here.

Male voice: All over.

That's right, that's right, okay. All right. Now get the idea of there being no you at all.

Audience: Okay.

None.

Female voice: Okay.

Blank. Get the idea?

Female voice: Yeah.

All right. Get the idea of there being *one* you. Got it?

Audience: Mm-hm.

Just one. Get the idea of there being a dozen of you.

Audience: Mm-hm.

Got that?

Audience: Yeah.

All right. Now get the idea of there being billions of you.

Audience: [various responses]

All right. Let's get the idea there being no you, at all. Done.

All right. Now let's get the idea of there being thousands of you. 4

Dozens of you.

Just one.

Just one.

Get how beautifully lonely this is, there just being one.

Got that?

Got that? Does it seem natural just to be one?

Audience: Yes.

It does?

Audience: [various responses]

Seems real natural to be just one?

Audience: [various responses]

Well, let's work at it a little bit more, let's be just one.

Seem natural?

Female voice: Mm-hm.

Seem perfectly natural?

Female voice: No. It doesn't.

Is there any sensation connected with being just one?

Female voice: Mm-hm.

Is there?

Female voice: Yes.

Well, I wonder why. All right. Now let's get the idea of there being thousands of you. Any sensation connected with this?

Audience: Yeah. Yes.

All right. Let's get the idea of there being none of you. How's that?

Audience: Not so good.

Not so good, huh?

Male voice: Uh-uh.

All right. Let's get the idea of there being tens.

Female voice: Mm-hm.

Five.

Two. You did that real good—two? Masculine or feminine.

One.

Female voice: Mm-hm.

Got one now?

Female voice: Mm-hm.

Can you be one?

Can you be one more easily?

Audience: [various responses]

Huh?

Audience: [various responses]

Are you being this most of the time?

Female voice: Mm-hm.

You are? All right.

Get the idea of being two.

All right. Get the idea of being twelve.

All right. Get the idea of being a billion. An even billion, no quibbling, now.

Got it?

Audience: Mm-hm. Yeah.

All right. Now get the idea of being none at all. No you. Look at that beautiful world out there disenriched by the absence of you. You got it? Hm? Get the idea *it's* there but you're not. You got that?

Audience: Yes.

Let's look around and get the idea the rest of the world is there but you're not there.

Is this sad?

Audience: No.

All right. Now let's get the idea of there being one of you. Do that easily?

Audience: [various responses]

All right. Get the idea of there being two of you, distinct and separate.

Female voice: Yes.

How's that? Two of you? Which one are you?

Audience: Both.

Both. That's right, you're both, now.

All right. Get the idea of being a dozen.

Add one, make it a baker's dozen, thirteen.

Female voice: Okay.

Got it?

Audience: Yeah.

All right. Now get the idea of there being none of you at all.

Female voice: Okay.

All right. Get the idea of there being one of you.

Female voice: Mm-hm.

Okay. Get the idea of there being two of you.

All right. Get the idea of there being dozens of you.

Audience: Mm-hm.

5 Okay. How are you, hm?

Audience: Fine.

Pretty good. All right. Get the idea of being one.

Female voice: Mm-hm.

And now get the idea of being the normal number which you normally assume yourself to be.

Audience: Okay. Hoo-hoo!

How many is it?

Audience: Just one, twelve, three.

Just one.

All right. Let's feel the floor.

Okay. Feel the chair.

Audience: Okay.

All right. Feel the floor.

Audience: Okay.

Okay. Feel the chair.

Audience: Okay.

Okay. Feel the floor.

Okay. Feel the chair.

Audience: Okay.

All right. Feel the floor.

All right. Feel the chair.

Audience: Okay.

All right. Be the floor and feel you.

Audience: Okay.

Be the floor and feel you.

Okay. Be the chair and feel you.

How do you feel?

Audience: Fine. Woody. Woody-ful.

All right. Let's be the chair and be only one chair.

Now get the idea of being that one chair, the one you're sitting in, that you're the only chair in the whole world.

How's that?

All right. Now let's get the idea of being the floor.

All right. Now get the idea of being the only floor in the whole world.

All right. Now let's get the idea of being the chair and being the only chair in the whole world.

Okay. Now get the idea of being the floor. And being the only floor in the whole world.

Is that easy?

Female voice: Yes.

Well, fine, well, fine. Now let's get the idea of being you and being the only you in the whole world. Get that easily?

Female voice: Mm-hm.

The only one there is.

Male voice: Y-o-u or y-e-w?

Y-o-u.

The *only* being there is in the whole world. And when you *do* hear conversation from somebody else, it's from far away and isn't real.

Get that very easily?

All right. Now get the idea of being somebody else with your conversation being far away and unreal.

Audience: [various responses]

Did you do that easily?

Audience: [various responses]

Good. All right. Okay. Now let's get the idea now of being yourself.

What kind of a person are you?

Male voice: A modest individual.

Come on, what kind of a person are you? You're being yourself right now, is what kind of a person are you?

Audience: [various responses]

Okay. What kind of a person are you? 6

Audience: [various responses]

Fine. All right. What kind of a person are you?

Audience: [various responses]

Good. What kind of a person are you?

Audience: [various responses]

All right. What kind of a person are you?

Audience: [various responses]

All right. Now give me this: is there a meaner person alive than yourself?

Male voice: There sure is.

All right. Is there a kinder person alive than yourself?

Audience: No!

All right. Is there a blinder person alive than yourself?

Audience: Oh, yes.

Is there a more alive person alive than yourself?

Audience: No. Yes.

Okay. All right. What kind of a person are you?

Audience: [various responses]

Okay. What kind of a person are you?

Audience: [various responses]

Well, good. All right. What kind of a person are you?

Audience: [various responses]

Okay. What kind of a person are you?

Audience: [various responses]

Okay. What kind of a person are you?

Audience: [various responses]

All right. What kind of a person are you?

Audience: [various responses]

Okay. What kind of a person are you?

Audience: [various responses]

Okay. What kind of a person are you?

Audience: [various responses]

Have you changed your ideas about yourself any?

Audience: No.

Not a bit?

Audience: Yes.

Little bit?

Audience: Little bit. Yes.

Same idea about yourself?

Audience: [various responses]

All right. What kind of a person are you?

Audience: [various responses]

Okay. What kind of a person are you?

Audience: [various responses]

Female voice: I'm nice.

Are you?

Are you that kind of a person?

Audience: Mm-hm. Yeah.

All right. Tell me honestly are you that kind of a person?

Audience: Yes.

Okay. What kind of a person?

Audience: [various responses]

All right. All right. What kind of a person are you?

Audience: [various responses]

Female voice: I'm nice.

Okay. What kind of a person are you?

Male voice: Good.

All right. Are there any sicker people alive than you are?

Audience: Yes. Yep.

Good. Are there any people alive more well than you are?

Audience: Yes. No.

Are there any people alive smarter than you are?

Audience: Yes.

Are there any people alive more stupid than you are?

Audience: Yes. Oh, yes.

All right. Are there any people alive kinder than you are?

Audience: No. Yes.

Are there any people alive more sadistic than you are?

Audience: Yes.

Are there any people alive more powerful than you are?

Audience: Yes. No. No.

Are there any people alive less powerful than you are.

Audience: Yes.

Okay. What kind of a person are you?

Audience: [various responses]

Well, good. What kind of a person are you?

Audience: [various responses]

All right. Now that you've answered that satisfactory, what are your basic intentions about the human race?

Audience: [various responses]

All right. What are your intentions about the human race?

Audience: [various responses]

Okay. What are your intentions about you?

Audience: [various responses]

All right. Let's–give it to me again. What are your intentions about you?

Audience: Good. Good.

All right. What are your intentions about you now, I didn't hear everybody.

Audience: [various responses]

Good. Do you have some intentions about you?

Audience: Sure.

All right. Good. Fine. Let's find the floor.

Okay. Let's find the chair.

Fine. Let's find the floor.

Fine. Let's find the chair.

All right. We will now go on with this process with the following question: What is going to happen to you? 7

Audience: [various responses]

Okay. What is going to happen to you?

Audience: [various responses]

Good. Give me some specific things now that are going to happen to you. Just check them off that you know for sure are going to happen to you.

Audience: [various responses]

Okay. Now what specific things are going to happen to you?

Audience: [various responses]

Well, that's fine. Now what specific things are going to happen to you?

Audience: [various responses]

Okay. Now what specific things are going to happen to you?

All right. What things do you know for sure are going to happen to you?

Audience: [various responses]

Okay. What things for sure are going to happen to you?

Audience: [various responses]

All right. What things for sure are going to happen to you?

Do you know any yet?

Audience: Sure. Yes.

Have you found any good things yet?

Audience: Oh, yeah. Sure.

You have?

Audience: Uh-huh. Yes. Lots of them.

All right. Now what specific things are going to happen to you?

Okay. What specific things are going to happen to you?

All right. You've got some now, huh?

Audience: Yeah.

You got some real good?

Audience: Yeah.

All right. You know now?

Audience: Yeah. Yes.

All right. Fine. Find the floor.

Okay. Find the chair.

All right. Find the floor.

Okay. Find the chair.

All right. Find the floor.

Okay. Find the chair.

All right. Find the floor.

Got one?

Audience: Yep.

All right. Find your chair.

Okay. Find more floor.

Okay. Find two chairs.

Okay. Find even more floor.

All right. Find even more chairs.

All right. Find lots more floor.

Okay. Find all the chairs in the room.

All right. Find two chairs.

Okay. Find some floor.

All right. Find your chair.

All right. Find a very little bit of floor.

All right. Get the idea of sitting in no chair.

All right. Get the idea of sitting above no floor.

All right. Find no chair.

All right. Find no floor.

All right. Find no chair.

All right. Find no body.

All right. Find no floor.

All right. Find a little bit of body.

All right. Find a little more body.

All right. Find your whole body.

All right. Find your chair.

All right. Find the floor.

Okay. Is the floor there?

Audience: Yes.

Well, all right. Is the floor there?

Audience: Yes.

Well, good. Is the floor there?

8

Audience: Yes.

Well, all right. Is the floor there?

Audience: Yes.

Well, okay. Is the floor there?

Audience: Yes.

Well, all right. Is the floor there?

Audience: Yes.

Well, all right. Is the floor there?

Audience: Yes.

Well, okay. Is the floor there?

Audience: Yes.

All right. Have you got a chair?

Audience: Yes.

All right. Speak up. Have you got a chair?

Audience: Yes!

All right. Have you got a chair?

Audience: Yes!

Okay. Have you got a chair?

Audience: Yes!

All right. Have you got a chair?

Audience: Yes!

All right. Have you got a chair?

Audience: Yes!

All right. Have you got a chair?

Audience: Yes!

All right. Have you got a floor?

Audience: Yes.

All right. Have you got a chair?

Audience: Yes.

All right. Have you got a chair?

Audience: Yes.

All right. Have you got a body?

Audience: Yes.

All right. Have you got a chair?

Audience: Yes.

All right. Have you got a floor?

Audience: Yes.

All right. Have you got a body?

Audience: Yes.

All right. Have you got a body?

Audience: Yes.

Well, all right. Have you got a body?

Audience: Yes.

Well, okay. Have you got a body?

Audience: Yes.

Well, all right. Is it your body?

Audience: Yes.

Well, all right. Is it your body?

Audience: Yes.

Well, okay. Is it your body?

Audience: Yes.

Well, all right. Is it your body?

Audience: Yes.

Well, all right. *Is* it your body?

Audience: Yes.

Well, all right. Is it your body?

Audience: Yes.

All right. Are you you?

Audience: Yes.

394

Well, okay. Are you you?
Audience: Yes.
Well, fine. Are you you?
Audience: Yes. Yeah.
All right. How do you know?
Audience: [various responses]
All right. How do you know you're you?
Audience: [various responses]
Well, okay. Are you you?
Audience: Yes.
Well, all right. Are you you?
Audience: Yes.
Well, all right. Are you you?
Audience: Yes.
All right. Are you yo-yo?
Audience: No.
All right. All right. Are you a floor?
Audience: No.
All right. Are you a chair?
Audience: No.
All right. Are you a body?
Audience: No.
Well, all right. Are you a floor?
Audience: No.
Well, all right. Are you a chair?
Audience: No.
Well, all right. Are you a body?
Audience: No.
Well, all right. Are you a floor?
Audience: No.
Well, all right. Are you a chair?
Audience: No.
Well, all right. Are you a body?
Audience: No.
Well, all right. Are you a chair?
Audience: No.
Well, all right. Are you a you?
Audience: Yes.
All right. Are you you?
Audience: Yes.
All right. Are you a chair?
Audience: No.
Well, okay. Are you a chair?
Audience: No.
All right. Are you a floor?
Audience: No.
All right. Are you a chair?
Audience: No.
Okay. Are you a body?
Audience: No.
All right. Do you have a chair?
Audience: Yes.
Well, all right. Do you have a floor?
Audience: Yes.
All right. Do you have a voice?
Audience: Yes.
Well, let's hear it. Have you got a . . .
Audience: Okay!
Okay. Have you got a floor?
Audience: Yes.
Okay. Have you got a chair?
Audience: Yes.
Okay. Have you got a voice?
Audience: Yes!
Well, all right. Have you got a floor?
Audience: Yes.
All right. Have you got a chair?
Audience: Yes.
All right. Have you got a voice?
Audience: Yes!
All right. Are you a floor?
Audience: Yes!
All right. Are you a floor?
Audience: No.
All right. Are you a chair?
Audience: No.
All right. Are you a voice?
Audience: No.
Well, all right. Are you a floor?
Audience: No.
Well, all right. Are you a chair?
Audience: No.
Well, all right. Are you a voice?
Audience: No.
All right. Are you a body?
Audience: No.
All right. Are you a head?
Audience: No.
All right. Are you your right eye?
Audience: No.
All right. Are you your left eye?
Audience: No.
All right. Are you your head?
Audience: No.
All right. Are you your hair?
Audience: No.
All right. Find the floor.
Okay. Find the chair.
Audience: Okay.
All right. Find the floor.
Okay. Find the chair.
Audience: Okay.
All right. Find the floor.
Audience: Okay.
All right. Find the floor.
Audience: Okay.
All right. Find the chair.
Audience: Okay.
All right. Find the floor.
Audience: Okay.
All right. Find the chair.
Audience: Okay.
All right. Find no floor.
Audience: [various responses]
All right. Find no chair.
Audience: [various responses]
All right. Find no body.
Audience: [various responses]
All right. Find no floor.
Audience: [various responses]
All right. Find no chair.
Female voice: Okay.
All right. Find no body.

9

10

Female voice: Mm-hm.
All right. Find a floor.
Okay. Find a chair.
Female voice: Yes.
Okay. Find a body.
Audience: Okay.
Okay. Find a floor.
All right. Find a chair.
Audience: Okay. Yeah.
All right. Find a body.
Audience: Yep.
Now, all right. Find a floor.
All right. Find a chair.
Audience: Okay.
All right. Find a body.
Audience: Okay.
All right. Find a floor.
All right. Find a chair.
Audience: Okay.
All right. Find a body.
Audience: Okay.
Okay. Find no floor.
Female voice: Okay.
All right. Find no chair.
Female voice: Okay.
All right. Find no body.
Female voice: Okay.
All right. Find no floor.
All right. Find no chair.
All right. Find no body.
All right. Find no floor.
All right. Find no chair.
All right. Find no body.
All right. Find no you.
Look around. You find you?
Audience: [various responses]
People always trying to find themselves. Can you find you? Let's look around. All right. No you, obviously.
All right. Find no floor.
All right. Find no chair.
All right. Find no body.
All right. Find no right foot.
Okay. Find no left foot.
Okay. Find no stomach.
All right. Find no head.
Okay. Now find the floor.
Okay. Find the chair.
Audience: Okay.
Okay. Find your body.
Female voice: Okay.
Okay. Find the floor.
Okay. Find the chair.
Male voice: Yeah.
All right.'Find your right foot.
Okay. Find your left foot.
Female voice: Okay.
Okay. Find your stomach.
Audience: Okay.
All right. Find your head.

Female voice: Okay.
Good. Good. Let's find the floor.
All right. Find your chair.
Male voice: Yep.
All right. Find the floor.
All right. Find the chair.
Okay. Find the floor.
Okay. Find the chair.
All right. Find the floor.
Okay. Find the chair.
All right. Find the floor.
All right. Find the chair.
Female voice: Okay.
All right. Find the floor.
All right. Find the chair.
All right. Find the floor.
Okay. Find the chair.
All right. Find the floor.
All right. Find the chair.
Okay. Find your body.
Audience: [various responses]
Good.

11 Okay. Now find no floor. None. No floors anyplace.
Male voice: None.
All right. Find no chair.
Now find no chairs anyplace.
All right. Find no body.
Find no bodies anyplace.
Okay. Find no floor.
All right. Find no chair.
All right. Find no body.
Okay. Now find an unreal floor.
All right. Find an unreal chair.
All right. Find an unreal body.
Okay. Find an unreal floor.
All right. Find an unreal chair.
All right. Find an unreal body.
All right. Find an unreal floor.
All right. Find an unreal chair.
All right. Find an unreal body. Is it nice and unreal? Foggy sort of an unreality?
All right. Now let's find a real floor.
All right. Let's find a real chair.
Male voice: Yeah.
Okay. Let's find a real body.
Audience: [various responses]
Well, all right. Find a real floor.
Well, okay. Find a real chair.
Female voice: Okay.
All right. Find a real body. All right. Find a real solid floor.
All right. Find a real solid chair.
All right. Find a real solid body.
Got it?
A real *solid* floor.
All right. Now a real solid chair.
Now a very solid body.
Okay. You all together now?
Audience: Yes.

398

You sure you're there?
Audience: Yes.
Well, let's check you over and make sure you haven't lost a hand or an ear or something.

12 Okay. How do you feel?
Audience: Fine. Good.
Well, all right. How do you feel?
Audience: Fine.
Well, good. How do you feel?
Audience: Fine.
Well, all right. How do you feel?
Audience: Fine.
Well, good. How do you feel?
Audience: Fine.
Well, all right. How do you feel?
Audience: Good.
Good. How do you feel?
Audience: Good.
All right. How do you feel?
Audience: Fine.
No, really, how do you feel?
Audience: All right.
Well, all right. How do you feel?
Audience: Fine.
Well, all right. How do you feel?
Audience: Fine.
Good. How do you feel?
Audience: Fine.
Well, fine. How do you feel?
Audience: Good.
Well, good. How do you feel?
Audience: Fine.
Well, fine. How do you feel?
Audience: Good.
Well, good. How do you feel?
Audience: Fine.
Well, good. How do you feel?
Audience: Fine.
Well, good. How do you feel?
Audience: Fine.
Well, good. How do you feel?
Audience: Fine.
Well, good. How do you feel?
Audience: Fine.
Well, fine. How *do* you feel?
Audience: Fine.
Well, good. How do you feel?
Audience: Fine.
Well, fine. How do you feel?
Audience: Good.
Well, good. How do you feel?
Audience: Fine.
Well, good. How do you feel?
Audience: Fine.
Well, good. How do you feel?
Audience: Fine.
Well, good. How do you feel?
Audience: Fine.
Well, good. How do you feel?
Audience: Fine.
Well, fine. How do you feel?
Audience: Good.
Well, good. How do you feel?
Audience: Fine.
Well, good. How do you feel?

Audience: Fine.
Well, fine. How do you feel?
Audience: Good.
Well, fine. How do you feel?
Audience: Good.
Well, good. How do you feel?
Audience: Fine.
Well, good. How do you feel?
Audience: Fine.
Well, fine. How do you feel?
Audience: Fine.
Well, good. How do you feel?
Audience: Fine.
Fine. How do you feel?
Audience: Fine.
Well, good. How do you feel?
Audience: Fine.
Well, all right. How do you feel?
Audience: Fine.
Well, good. How do you feel?
Audience: Fine.
Well, fine. How do you feel?
Audience: Good.
Good. How do you feel?
Audience: Good.
All right. How do you feel?
Audience: Fine.
All right. How do you feel?
Audience: Good.
Well, good. How do you feel?
Audience: Good.
Well, fine. How do you feel?
Audience: Fine.
Well, good. How do you feel?
Audience: Fine.
Fine. How do you feel?
Audience: Fine.
Well, good. How do you feel?
Audience: Fine.
Good. How do you feel?
Audience: Fine.
Well, good. How do you feel?
Audience: Fine.
Good. How do you feel?
Audience: Good.
Well, good. How do you feel?
Audience: Good.
Well, all right. Now ask me how I feel.
Audience: How do you feel?
Okay! How do you feel?
Audience: Fine! How do you feel?
Well, all right. How do you feel?
Audience: Fine! How do you feel?
Good. How do you feel?
Audience: Fine. How do you feel?
Well, fine. How do you feel?
Audience: Fine. How do you feel?
Well, good. How do you feel?
Audience: Fine. How do you feel?
Well, good. How do you feel?
Audience: Fine. How do you feel?

Well, fine. How do you feel?
Audience: Fine. How do you feel?
Well, all right. How do you feel?
Audience: Fine. How do you feel?
Well, good. How do you feel?
Audience: Fine. How do you feel?
Well, fine. How do you feel?
Audience: Fine. How do you feel?
Well, good. How do you feel?
Audience: Fine. How do you feel?
Well, good. How do you feel?
Audience: Fine. How do you feel?
Well, fine. How do you feel?
Audience: Fine. How do you feel?
Well, just fine. How do you feel?
Audience: Fine. How do you feel?
Well, fine. How do you feel?
Audience: Fine. How do you feel?
Well, fine. How do you feel?
Audience: Fine. How do you feel?
Well, just swell. How do you feel?
Audience: Fine. How do you feel?
Well, just fine. How do you feel?
Audience: Fine. How do you feel?
Fine. How do you feel?
Audience: Fine. How do you feel?
Well, fine. How do you feel?
Audience: Fine. How do you feel?
Well, fine. How do you feel?
Audience: Fine. How do you feel?
Well, just swell. How do you feel?
Audience: Fine. How do you feel?
Well, fine. How do you feel?
Audience: Fine. How do you feel?
Well, just fine. How do you feel?
Audience: Fine. How do you feel?
Well, fine. How do you feel?
Audience: Fine. How do you feel?
Well, just swell. How do you feel?
Audience: Fine. How do you feel?
Just swell. How do you feel?
Audience: Fine. How do you feel?
Well, just fine. How do you feel?
Audience: Fine. How do you feel?
Well, just fine. How do you feel?
Audience: Fine. How do you feel?
Well, I'm good. How do you feel?
Audience: Good. How do you feel?
Well, all right. How do you feel?
Audience: Good. How do you feel?
Just fine. How do you feel?
Audience: Just fine. How do you feel?
Well, fine. How do you feel?
Audience: Well fine. How do you feel?
Well, fine. How do you feel?
Audience: Well fine. How do you feel?
Well, just fine. How *do* you feel?
Audience: Just fine. How do you feel?
All right. How do you feel?
Audience: Fine. How do you feel?
Well, fine. How do you feel?
Audience: Fine. How do you feel?
Okay.
Audience: Okay.

All right. You got a floor?
Audience: Yes.
You got a chair?
Audience: Yes.
You got a body?
Audience: Yes.
Well all right. All those who brought a body in, must take one out.
Thank you very much. Good night.
Thank you.

CONQUERED TERRITORY

LECTURE 9
DISC 17
A LECTURE GIVEN ON 30 MARCH 1955
65 MINUTES

How are you this evening?

Audience: Fine.

Good.

Male voice: How are you?

Alive. [laughter] I'd like to talk to you this evening about a couple of things. Of course I haven't very much to say, but I thought of giving you a lecture entitled "Man: Past, Present and No Future." And then I thought, well, actually, that might be too lugubrious, you know, to talk about Man at all. And so I just thought we'd talk about conquered territory–Dianetics, Scientology and conquered territory.

Now, there's hardly anything to put on this except five years. And there's been a few things occurred in the last five years, and I don't think I've ever given any real summary or rundown on what actually had occurred, but a few things happened.

The first moment that Dianetics and Scientology entered the scene, as such, was really 1949. There had been a few flurries up to that time of no great moment, but in 1949 things started to happen.

404

In 1947 I wrote a pamphlet for use by the American Medical Association and the American Psychiatric Association entitled *Abnormal Dianetics.* Today that is known as *The Original Thesis.* This was written purely as a summary and rundown of some research and investigation for use by the medical profession.

The medical profession did not see why it had to know anything about the mind; didn't doubt that there might be something there in that thesis about the mind. The offices–their main offices in the Middle West thought that very possibly there very well might be something in the material but saw no reason why a medical doctor should be interested. And saw nothing they could possibly do with it, because they didn't have any department of research and investigation with which to look over new developments.

Well, in view of the fact that I've always heard about the American Medical Association's bureau of investigation, why, I was rather flabbergasted. But there's a joke here: the bureau of investigation only looks over *offenses* by doctors and nondoctors. And that's their bureau of investigation.

So they had no way to test the material. And whereas they saw no reason to doubt the fact that a nuclear physicist could possibly come up with some answers regarding human thought, in view of the fact that the entire field of thought had moved over into the sphere of electronic brains and things like this, they saw no reason why there shouldn't be an answer there. They yet could do nothing about it, saw no reason why they should do anything about it, and apathy, apathy, apathy.

3 Well, so I submitted the material to the American Psychiatric Association and they mailed it around to some of their offices. And I was quite startled to find that the American Psychiatric Association is a stock company. It isn't a number of psychiatrists banded together, it's a stock company and a lot of people own shares in it, and the people are not necessarily psychiatrists. And they have no method of viewing any material about the mind or passing any opinion upon it or have any interest in it at all.

That was a great shock to me. I thought the American Psychiatric Association was an association of psychiatrists and it wasn't, it's a stock company. And, as a matter of fact, while I was talking to them in their offices in the East and talked it over with them, one

of their salesmen approached me and asked me if I wouldn't like to buy several shares in the organization.

So I had one of my pals–"Always have connections," that's my motto–had one of my pals down in Wall Street take a quick look around and find out how much it would cost to buy up the controlling interest in the American Psychiatric Association and found out it would only cost fifty-eight thousand dollars.

Figuring that it was already owned then, and not having fifty-eight thousand dollars at the moment–I, by the way, had lost my loaded dice and marked cards and other sources of revenue–we had to let that one go by. So here sat a body of information. To whom or where should this body of information be submitted? There must be some place in the land that had some interest in the field of the mind.

So I thought, well, there's another organization called the American Psychological Association, although it's a small organization and so forth, psychology by definition is a subject which does research in the mind and they'd probably be interested in this. So I sent them a lengthy report (I didn't submit the thesis, I merely sent them a lengthy report), and they wrote me back a letter and thanked me very much for the report.

And so I asked them–wrote another letter and asked them if they didn't want to know some more about it. And they were very happy to send me back a postal card acknowledging the receipt of that. And that was death for them as far as I can understand, because I never got another stir out of them. They had no objection to somebody knowing something or doing something. In fact, they weren't worried or upset in any way about anybody doing any research. But there was no channel. See? No channel.

So I then made it my business to find out what the "University of blank" did with its information. And it filed it. And I looked around to try to find out what were the channels of communication regarding research and investigation in the field of the humanities and I discovered there was none.

And that was the dawn of Dianetics and Scientology. Up to that time it hardly even had a name. But in the absence of a channel of communication there was only one thing which an individual could do if he was able to do anything about the mind.

Now, mind you, at the time I really did something active about this. I had been active in the Savannah Medical Center and had treated a number of people there, quite a series of cases; had worked quite extensively and practically with this information. So there was no place to go except to release the information generally. So through 1949 I continued the research and investigation and got into the stage of organization whereby it could be presented to the general public. In other words, a communication line had to be created for the dissemination of any information about the field of the human mind.

The last communication line which was created actively of this nature was created by William James in, I think, 1898. And that gave rise–really was the thing which gave rise–he wrote a book (forgotten the name of the book, was some technical name), gave rise to all of these psychology departments you see parked around in the various universities. And that was simply a book addressed to men who had some little learning so they might think about the subject of the mind. And that's the only bump that psychology ever got to amount to anything. So, actually, psychology, for any prominence it had, was created in the same channel. All right.

4 In early 1950 I had the manuscript ready and it was published May the 9th. And we're coming right up on that anniversary of May the 9th, 1950. And that book was called *Dianetics: The Modern Science of Mental Health.*

The book, however, was preceded by another book. And almost anybody thinks of *Dianetics: The Modern Science of Mental Health* as being the first book on Dianetics and Scientology. It was not.

The first book was this book we now call *The Original Thesis,* because in its manuscript form it was being forwarded all over the world by people who were copying it off on typewriters, hectograph, mimeograph.

I have seen editions of it which were the most scrambled mess you ever saw because they were fifth-hand copies. There are people across the world right now that don't know that a single further step was made than that original thesis. And the mail started to arrive as a result of that book. The mail came in in heavier and heavier doses and finally a psychiatric textbook house offered to publish a book on the subject and that was *Dianetics: The Modern Science of Mental Health.* But this other book is still kicking around the world.

A very short time ago I heard of it newly. A fellow came in and said, "I didn't know there was anything else written and I was very, very glad to have an additional piece of information on Dianetics, and this book *Dianetics: The Modern Science of Mental Health* is quite an advance over that earlier work you had and I'm glad we have a modern work." (Five years old.)

Well, all right. Here is just a slight summation. As soon as the book was published, mail volume increased so alarmingly it was necessary to make some kind of an organization. A number of, I suppose, respectable businessmen, representative of various professions got together and formed a foundation called the Hubbard Dianetic Research Foundation of Elizabeth, New Jersey. I did not control that organization, I merely had one vote on a board of trustees of seven. The organization continued forward and was eventually sold out by its trustees to a fellow in the Middle West who did not pay the bills of the organization as he said he would do, and who threw the organization, in order to get personal ownership of it, into bankruptcy and bought it out of the bankruptcy court.

Now that, organizationally, might have dead-ended right there if two and a half, three years ago, with a very good friend and attorney here in Phoenix taking charge of the legal picture and getting it straightened out, that might have dead-ended all organizations on this subject. That would have been that.

But organized–by that time more information had developed and organized the Hubbard Association of Scientologists and that was incorporated in Arizona. And that organization carried on and was really the first organization over which I myself had any control, any real control.

Now, that organization has carried on forward. It's changed its name to Hubbard Association of Scientologists International, but it is about three years old, more or less, and it's been right here in Phoenix. And that organization has gone forward disseminating information, taking care of, servicing the data on this subject.

Now, why is it necessary for an organization to exist?

Well, I've just told you there was no communication line for data on the subject of the mind or research and investigation in that field. This is very, very much the case. Anybody

who has any data on the subject has to publish it himself, more or less, and this has made a great deal of confusion, since nobody has tried to correlate this information.

The Hubbard Association of Scientologists and the earlier Foundation actually tried to coordinate information and in many instances has solicited or taken under its wing data developed independently by people across the country. And where *any* of this data was of any use whatsoever it has tried to use that data. It has also given credit for data so developed.

There are a couple of books right now in the Foundation files that were authored by independent researchers. We were instrumental, for instance, in California, in putting out a monograph by a fellow by the name of Bulkley who had a biographical approach. There was no agreement between Bulkley's work and Dianetics but we had already formed a communication line. Now a great many copies of that monograph were released and whatever the war between Bulkley's theories and Dianetics and so on, I've had nothing to do with it. The organization there was perfectly willing to act as a communication line.

The information on E-therapy was also shot into the Foundation, was tested and found dangerous and was blocked. And E-therapy came up on its own independent communication line.

Actually, it would have been far better for the organization simply–at the time, over the dead bodies of the trustees, as I tried to do at that time–simply publish anything anybody sent in about the human mind, you see, just wide-open communication line. Because there was no communication line.

Well, that is not a very fascinating background. It merely tells you what happened to organizations. Anything that gets in contact with Man is liable to get a little bit chaotic. And they did, more or less, from time to time get chaotic, but they are straightened out. And these organizations are now all together: The Hubbard Dianetic Research Foundation is again in full action and is part of this picture of organizations right here in Phoenix. And the headquarters of these organizations are in Phoenix and these organizations have representatives now all over the world. The newest office going in for the organization is going into Australia at this moment–a person right here in the audience at this moment instrumental in creating that office.

5

But, the organizational picture is one thing. Let's take a look at this communication line. It's very self-centered of us to keep on talking about what we did in Dianetics, you know, and how wonderful we are and all that sort of thing. But let's be a little less passionate about the thing, a little less introverted, and let's just take a look at an organization called Man and find out that for all of his vaunted scientific bents, for all of his printing presses, his magazines, for all of his internal organizations, not to have any organized, clear channel for data and discoveries of value to Man tells you at once where the ball opened.

What kind of a state was Man in in 1947? That gives you some sort of an estimate, then, how far we have come. No communication line. The organizations in charge of healing in the United States, without any department amongst them to evaluate or publish information about healing, regardless of the mind. It's fantastic!

You mean the American Medical Association cannot furnish its members with any data? That they leave it all up to Abbott and Lilly and Parke and Davis (who have, let us say, some commercial interest in what they publish). That the organization really in charge of the healing of all insane and so forth, that this outfit at its highest level might give its mailing list to people who manufacture electric shock machines. You know, so they could disseminate their advertising. No, there we have to take it. We have to look at a society which, one way or the other, had tumbled along quite a distance without any real, planned forward progress.

No wonder Man, here and there, is in trouble. No wonder he is sick, in some places where he shouldn't be. If no communication line exists in the field of healing, then, it must be that vested interests in various things, which are simply financially remunerative, can then foist off upon two billion people (which is a fact) any kind of a cocked-up concoction you could name and say, "Well this is it!"

The federal government has a Pure Food and Drug Act, but I'm sure that's mostly to do with what's on the label. To give you an idea of how the Pure Food and Drug Act acts, there's a girl by the name of Lydia Pinkham, and Lydia–Lydia was a boon to the human race, there is no doubt about it. But the Vegetable Compound, on investigation by the federal government was discovered to not do anything for anybody. It was kind of a

hypnotic thing. If you read enough advertisements, why, you didn't have this particular trouble she was worried about.

So "the savior of the human race," Lydia Pinkham, was able to put out a compound to the public, at considerable cost to the public, which was not in any way beneficial. So the federal government jumped up and down and screamed and took it into court and fined them some vast sum because of their advertising and so forth. And they changed their advertising and went back on the market again and are selling it to this day. They changed the wording in their advertising and that's the totality of effect as far as the federal government was concerned.

Well, we do realize that a Pure Food and Drug Act does restrain various wildcat products of one kind or another, or misinformation from appearing, but we find it isn't very effective over a very long period of time. In fact, if they investigated a great many of these antibiotics, took it out of the field of opinion where it seems to lie right now, and actually went on a concerted research and investigation of this, then we would have some information about an antibiotic.

Man, in other words, is sufficiently–was in 1947–sufficiently disorganized so that if he knew anything, there was very little chance of it being relayed to his next-door neighbor unless somebody made a *tremendous* effort over the dead bodies of a great many vested interests. So that's an interesting state of affairs, isn't it? *Very* interesting state of affairs.

We would say, then, the society was not in very good shape if scientific information could not be disseminated in an orderly fashion.

Now, it's not just information on the mind or in healing that was in this condition in 1947. I had a very, very good friend, Robert Heinlein, who was in addition to being a very good author, is an excellent engineer. And Robert Heinlein was at work in the Philadelphia Navy Yard and he had this interesting experience: he's assigned–they got interested sometime during the war, in reaction engines. The Russians had been interested in them in 1930 and other people have been interested, but we got interested finally and–sometime during World War II. And we had to know something about this. So there is a thing called orifice pressures; the measurement of orifice pressures. In other words, what size opening do you have to have in a rocket to accommodate what velocity for the maximum amount of

forward thrust? In other words, do we make the hole in the back of a rocket two inches or do we make it one inch or do we make it a quarter of an inch? And if we made it these various sizes would it be more efficient?

That is to say, would the rocket go further and faster on a smaller amount of fuel? Well, you could see that this is the heart of a reaction engine. All a reaction engine is is a nozzle heading that way, which engine is supposed to drive something that way and that's all there is to it. So if you don't know what size to make this orifice, you don't know anything.

In 1944, '45, Bob Heinlein in the Philadelphia Navy Yard research labs was–had this amusing experience: He wanted to know if anybody had concocted a table of orifice pressures which would tell you what size to make the back of the rocket. Had anybody ever calculated this in any way? Because all he could find were some tables made up by fire engine companies. You know, squirting a hose. And these tables were not adequate to drive a big rocket ship or something–I don't know what they were going to do toward the end of the war.

Toward the end of wars general staffs get kind of silly, you know. Even Churchill was getting rather silly. FDR and Churchill and several bigwigs, including Eisenhower, I think, had a project toward the end of World War II which was to float an enormous iceberg of vast size, many square miles of surface, and float that down in through the North Sea and so make a bridge between England and Europe so as to make their invasion. And this was "Operation Iceberg" and it's still *thoroughly* on record.

It didn't occur to anybody until after they'd sent out the many scouting expeditions to discover the whereabouts of a suitable iceberg, that seven-eighths of an iceberg is below water and the channel, the English Channel, is not that deep! You just couldn't have put anything in there that would have supported anything. That would have been that. Well, they get rather silly toward the end of wars, but this sort of capped it, this experience that Bob had.

He was given this table of fire hose pressures. And so he started writing around all over the country to find somebody who knew something about fire hoses. So he did this, and he couldn't find anybody knew anything more about fire hoses than he already knew. So he decided that maybe there were some independent workers throughout the country that

412

he could get in contact with who really had tested some rockets of various sizes so they could tell him. And so he went looking for the expert. And having the facilities of the research laboratory office and all the secretaries . . .

You know, during war another funny thing happens: they keep stacking up secretaries. They just keep racking them up, more and more secretaries. You can almost tell, walking into the offices of the military during a war, how long the war has gone on. You just count the number of secretaries they have. And the number of people based at home, that also tells you too; it gets larger and larger. The same people are out on the front. I mean, that never changes.

I mean, they send a half a million men out to do the fighting, and the end of the war the men are still out there and they're still a half a million, they're still doing the fighting. That's right. But the shore bases get awfully populous.

And so he sent these letters all around. And he had this huge battery of secretaries, you see, capable of writing practically everybody in the United States, trying to find an expert on reaction engines. Hah! And finally he got back five or six very enthusiastic replies from big universities throughout the country and they said there *was* such an expert and his name was Robert Heinlein and he lived in Philadelphia. [laughter] This is the state of communication lines.

7 Well, the truth of the matter, although some people might think to the contrary, we have at least laid the groundwork for a scientific communication line in our organizations. Now, it's merely on paper; I mean, it's just there intentionally. But we have, then, envisioned this in our conquered territory today: that we have seen the lack of an adequate communication line to communicate new scientific information to various parts of the world. And having seen that lack, have actually moved and have really done quite a little discussion on the possibility of an international copyright office–founding one–which would act as a communications crossroads so that an inventor or research man writing into it could get the proper microfilm copies back on his particular work.

Now that's–but think of the size of this. We, at least, have seen that there is something necessary and we at least have a plan of how it's going to be done and we at least have a

couple of personnel who are already, to some slight degree, engaged in doing just this. Now that's something I've never announced. But we do have this in mind.

That's an enormous advance, as advances for Man go. That's an enormous advance.

Let's take Man politically and see how he's advanced politically in the last few years. He got an organization together called the United Nations. And five big powers came in, each one with the power of vetoing the other four, and they said this was going to be something akin to the world government and this was going to bring peace and stop everything. And the only thing it's done to date is involve everybody in war.

They had no plan. Seems like a plan, kind of, is necessary before you go into action. They went into action before they had a plan, and so they don't have peace. So, recently we have been subjected to the dust and radiation of some thirty-eight atomic explosions over here a couple hundred miles away.

Of course, that isn't dangerous to have a lot of atomic bombs going off. There's really nothing upsetting about all these bombs going off. And if anybody were to learn anything from these bombs or if these bombs were to serve any purpose, I would be the last one to criticize sending them up. But, I've been trying to find out why they've been exploding these bombs, and near as I can find out, why, it's to increase the dust content of the air. And if they *did* learn anything from exploding these bombs, somebody is going to put it in his sock or in the files and there it's going to stay.

Why? Because somebody doesn't dare open the communication line. If you close a communication line you head an individual toward slavery and you head science toward ignorance. Closed communication lines. The most dangerous thing you can have around is a shut communication line.

Not very long ago I was processing a preclear who, between sessions, had been told not to say anything to a certain person–not even to the auditor–had been told not to say anything about processing to a certain person. And the preclear–after that was told to the preclear–came back to the session and wouldn't run; just acted potty. 8

Perfectly capable of running except for this one thing: somebody had said, "Don't say anything." And that was the end of that preclear. We slugged through it and got it kind of knocked out because we were just guessing at what had happened, and then did find

414

out what had happened and got the block released. And the moment that the block was released, the preclear, in the next session, ran well and was again intelligent, responsive, didn't have communication lags and so forth. But this preclear had had somebody stand in front of him and say, "You will not say anything about processing to another person." And that's all that had happened. And the preclear practically was psycho.

It's an interesting thing, isn't it? It means a nation is as sane and Man is as sane as his communication lines are open, and he is as crazy as they are closed.

So we've been vastly entertained here in Phoenix by thirty-eight atomic bombs which were being blown off, possibly to keep the price of uranium up or to entertain the newspeople or to exercise marines. Of course, that would be a worthy project. I like marines and they ought to have exciting things to do.

But, where is that information going to go? Supposing they collected vast quantities of information from exploding all these bombs. Where's it going to go?

Down deep in somebody's impenetrably tangled file. And somebody interested in studying energy or studying various manifestations of life, who needs data on radiation, if he wrote and begged and pleaded, would probably find out he was the expert.

The information collected and hidden, better never have been collected in the first place. Get the idea? So that if you collect and codify information and then drop a curtain on it, you're heading somebody (and yourself too, probably), into a less exalted state, into a lower degradation. This is an inevitable fact.

9 All right. So, 1947, it was clearly, obviously, evident that communication lines did not exist in the society for scientific information, particularly on the field of the mind. We have at least recognized it.

But we've recognized something else, and this becomes part of our conquered territory. We can *prove,* absolutely, we can prove very conclusively that the only thing wrong with anybody anywhere–only we can prove this, we're not just talking about theory–is those pieces of communication which he dare not hand out in any direction.

And we can talk about his censor, and we could talk about his sexual experiences at the age of two, and we could talk about this and talk about that and *specialize* this thing of a cut

communication, and maybe we'd make a little bit of sense, you know? As much sense as Freudian analysis made.

But in order to study the whole subject of the mind, of thought and of information in general, the only thing you really have to know is that a cut communication line is dynamite. And it's going to blow somebody up, somewhere.

And we don't know that the atom bomb will ever destroy human life again. But we do know that hiding information concerning atomics is going to blow somebody up somewhere, sometime. This we can absolutely guarantee.

In terms of human life, two people who did a despicable thing, a stupid thing, were electrocuted recently just because information about atomic bombs was so secret. They were spies for Russia and handed the information on through to Russia. Well, they had covertly passed a communication, you see, which was supposed to remain secret. Yet, here are two people dead. We don't cry over them, they should be dead.

But how many more? How many more will be dead because of the data stuffed into inaccessible files on the subject of science?

Let us suppose that in 1910 discoveries were made concerning the mind which would have sweepingly bettered the condition of Man, the neurotic, the insane. Supposing in 1910 this had occurred, and then that information was buried. How many men have gone insane and committed suicide, killed others and kept up crime since that time? Those are all casualties.

But it would be *worse* than that. Supposing somebody had stepped up in 1920 and had solved some tremendously intricate problem in flight, and then this had become buried. It's an interesting fact. You don't have to follow its mechanics any further. But the discovery of it is not aberrative, but the burying of it is death.

That's all that's wrong with anybody–buried.

Do you know that every engram that's in restimulation, every wild and uncontrolled picture which confronts itself out of the mysterious depths of the mind, and into the face of your preclear is there because immediately before it and immediately after it there's a cut communication? 10

Now, if you study one of these pictures from that standpoint, they start blowing up. One of the most interesting things you ever saw.

All right. We're talking about conquered territory. The conquered territory is the discovery that the suppression of scientific information is the most deadly thing which Man can do. That's conquered territory. See, we just know that. We know it, we can prove it. All right.

If that is true, then it looks like we would not have to do very much in the society of Man to bring up the levels of his culture.

What would we have to do to actually increase his culture?

Go around and get a lot of new ideas? No.

Go around and build things up a little better or put marble–real marble, instead of slabs of it on the front of office buildings? Would this make a better culture?

No. I am afraid that making a better culture would best be accomplished simply by pulling up some of these dams on the society's communications.

A lot of people get very nervous when you say that. You know, there's that experience they had when they were five and Papa and Mama had a fight and they went next door and told the neighbors. They know it's not safe to have open communication lines. Somebody fixed them up.

But let's take a look at somebody who is bent and twisted by some dreadful illness. And this illness has continued for years and years, and they are miserable, they are unhappy people. They do not have in their surroundings, their environment, anything it seems, which can help them at all. And we as auditors start working with them and we discover that they are suffering from what? They're not suffering from a bent bone, they are not suffering from a deposit, they are not suffering from an endocrine failure, none of these things. There's only one thing they're suffering from: somebody–perhaps even themselves–has cut their communication lines. A line existed, somebody came along and cut it. One of the worst cases of poliomyelitis I ever saw, who had been crippled for a couple of decades, could be solved today.

11 All right. Let's talk about another part of this conquered territory. What could we solve in 1950? We knew a great deal. We knew a great deal. We knew, first, that Man was aberrated and he could be better. We knew, second, that occasionally he could touch heights that

with–on the absence of processing and so forth he could not hitherto touch. In other words, we discovered a new state of beingness which was attainable, maybe and maybe not, for a lot of people. But we could work with this new state of beingness and we could see that there was some hope for Man. And that was the next thing after this datum about no communication lines.

See, we discovered there are no communication lines in the field of research and investigation to amount to anything, so we create one. So that conquered some territory. We know that all we have to do is go on creating and supporting such communication lines to bring about a great and widespread freedom and a big upsurge in culture. We know that today more than anything else.

But we take an individual, how well could he get?

Well, actually today we don't know how well anybody could get, how good he could get. But we had discovered by 1950, and certainly by 1951, that an individual could be *far better* than the state called Homo sapiens. We have discovered new capabilities in Man.

First, though, we had discovered that Man was aberrated, in contrast to the fact that he could be a little bit better off than he was, see? Here was not even an optimum condition. Here was just a better condition that was easy for an individual to reach. He could just know a little bit more about his mind and himself and he was a little bit better off than he had been. So, in view of the fact he could be a little bit better off, part of the conquered territory was the discovery that Man was aberrated. You see that? If you found out he could be better he certainly wasn't, then, in an optimum condition. So this became conquered territory too.

Then Man didn't have to be that way. That was another piece of territory, you know? He didn't *have* to be aberrated. He didn't *have* to be in this condition he was in.

All right. Clear on up, now, in today–the processes which we use today are the processes 12
of communication. And all they do, really, is unblock the individual's communication lines and his ability to communicate and his liking for communication.

And *today* we can sufficiently increase an individual's capabilities to this degree–talk about conquered territory, ha! The last many cases who have been audited by Staff Auditors in the HASI have risen many, many points in IQ.

418

It's an interesting thing that psychology holds as one of its truths, one of its great truths (it holds a truth, by the way; it hides one, if it can), it holds as its great truth that *no* IQ can change; if you're dumb, you're dumb and that's it! That's the way it's got things mapped out.

And every week we take a number of people and we shoot their IQs up, not the allowable four points of variation . . .

You know when people are taking intelligence tests sometimes–sometimes they haven't had any breakfast and sometimes the room is noisy and sometimes, they have just had a fight or been divorced or some other minor thing has occurred to them, and it upsets their ability to take a test. And this will vary their IQ about four points. So, four points doesn't count, doesn't count at all.

We have to get up to five and six points before we even vaguely move into significance. And we have been rather uniformly changing cases ten, fourteen, eighteen points in twenty-five hours of processing. Oh, no. This can't be done. I mean, this is impossible!

Well, it means that Man has evidently been dumber than he had to be. It isn't that we're so hot, but it must–must mean that part of our knowledge is that Man is being stupider than he has to be. If we can come along and take him by the nape of the neck and kick him upstairs in his intelligence quotient, then that means that he can be brighter. And part of our conquered territory is that fact: Man doesn't have to be that dumb. All right.

I don't say that every case we process for twenty-five hours immediately shoots up. No, this is a very truthful report. In the last two or three months I think we have had two notable cases which did a slight slump in IQ after twenty-five hours of processing. That was because they didn't have enough processing. That was the main reason. They actually went their twenty-five hours, and in each one of these cases we said: "Please don't leave the area, please get some more auditing. We will give you some more auditing, we will do something about this." And both of these cases went *pshew,* off to the far horizons. But, nevertheless, they're on our records and we're stuck with them.

But those two cases are in the middle of an enormous number of cases which did increase, you see? The percentage is the kind of percentage you'd expect, unless you expect perfection all the time, and that's pretty hard to attain.

So we have had two people whose IQ reduced slightly, and both of those people did not have enough processing and were asked to have some more processing, for various reasons. One of them, I think, was in pretty bad shape during the intensive–his IQ dropped. Well, it just proves the point that there's an exception to it.

We have this interesting fact, then, occurring right here in Phoenix. A thing which has been considered absolutely impossible for the last hundred years is being done every week in Phoenix! We're taking people's IQ and putting it up. 13

Now what does 15 points of IQ mean?

Well, let's take somebody with an IQ of 74 or 76. Fifteen points of IQ is the difference between this individual looking at you and saying "Huh?" and giving you an intelligent answer to your question. That's the difference.

Seventy, in IQ, is normally somewhere around moron, although I don't know who started calling these people morons. It's supposed to be absolutely impossible to do anything about the IQ of a moron, but we're pushing them right up the line too. We have yet to audit, process an individual with that IQ level that we didn't increase. Our failures have been in the upper brackets, if I have my information straight.

Well now, this is pretty good–means you might even get an army general up to the point where he'd be rational. I mean, anything can happen. All right.

That's conquered territory then. We demonstrate conclusively with the tests of psychology, under the rigors of testing developed by–in the field of psychology, that Man can be brighter and that the individual man can be much brighter than he is.

We don't say at the same time that it's absolutely necessary everybody gets bright. We might even develop a process which could make you stupid too. You know, if you're too bright and you're being victimized by it all the time–they've got you on the staff of a big organization and they keep shoving tough problems at you, and they won't let you go, and they have irons around your ankles and you're chained to the wall–you know, that kind of a job. And you get in an economic whirlcage whereby you don't dare quit because you have to have that two hundred a week (or that seventy-five or that twenty-five a week that they're paying geniuses), if it's true that you had to be more stupid, we could even fix you up so you could be more stupid. But that's beside the point.

The main gain and part of the conquered territory is this: that at will you could make somebody smarter or dumber.

Now, the only thing wrong with the two people that got dumber is we intended to make them smarter. See why that's a boo-boo. That's the only reason it is a boo-boo. If we'd intended to make them dumber–those two cases–that would be a big success.

You know it's impossible to make people more stupid, according to science in the past? Impossible. Impossible to make them more stupid, it's impossible to make them brighter. So, actually, if they go out with this theory then it doesn't matter what they do to you. Does it? It doesn't matter. Your IQ is going to stay the same.

Well now, we don't actually care whether your IQ gets up or down. This is just part of our conquered territory. We're doing something that nobody believed could happen, only we're doing it and it's quite believable. This is remarkable.

We're doing this, and we have demonstrated conclusively we don't really care whether people are smarter or dumber as long as they're happy about it. Then we do care. And, you see, if a person is not relaxed about being smart or not relaxed about being stupid, why, then he's going to make quite a commotion.

14 By the way, some of these convictions on brilliance is one of the greatest things that we have discovered. We have discovered that very often the brightest sounding person is pretty dumb. I've run into a fellow who couldn't add two plus two who would tell me by the hour he was the most brilliant man on Earth–only they're crazy. You're not of that category, if that worries you. They really think they're very clever, when they're very stupid. And vice versa, I know many brilliant people who are convinced that they're kind of stupid.

Well, the actual IQ, then, isn't the total story. And our next piece of conquered territory is of considerable interest to us: Whether we could raise IQ or not, we could make somebody happy about having it where it was. That's quite a gain. That's quite a gain.

The usual thing for Man, back before 1947, was to convince him he was stupid and then hang it on him so he was unhappy about it too. It was not just good enough for him to be dumb, he also had to be unhappily dumb. And quite commonly, if an individual were very bright or if he were somewhat above average in brilliance, they would hang this on him too.

I well remember a student walking into an office in a university to report to a dean and being berated *soundly* for not doing well in his work. His intelligence quotient, it said right there in the dean's desk, was some phenomenal intelligence quotient. And the individual was constantly and continually getting failures in his various subjects, which meant to the dean not that the fellow was smart and tired, but that he was smart and unwilling. And the truth of the matter was, the individual was very, very smart and tired all the time–in a constant state of exhaustion. He couldn't study and so he kept failing. If he really made any progress at all, it was because he'd dream up the subject just in time to write it down on the examination.

So how bright a person is or how dumb he is is not a real picture, it's how happy he is about it are the other factors connected with it.

Well, are these factors alterable? Does a person have to be dumb all of his life?

We've already answered that. No.

But quite aside from that, does a person have to be tired all the time? No.

Does he have to be nervously upset all the time? No.

Does he have to be worried about everybody being "agin" him? No.

None of these things have to exist.

For where it comes to exaggeration of some trait–let's say an exaggerated worry–boy, in Dianetics and Scientology today we can really do something about that. We can just cut it back to size.

In other words, where a tendency is very, very marked and very exaggerated in an individual with whom you can still communicate–let me qualify it to that degree: When you have–you know he's worried all the time about snakes. You know, he says, "Every place I go I open up . . . and snakes. And . . . and I . . . oh, it's snakes! And I think of crossing the pavement and I think, 'Well, I'd better not put my feet down off the curb because there's probably snakes in the gutter, see.'"

Well, that's right. A lot of people go–that's average. That's routine. Don't be surprised about it. Only they don't talk about it. That's why they are that way about it. Get the idea?

And, you know they'd be practically well if they could go around and . . . They're trying to cross the street the same time you're crossing the street and if they could feel perfectly free

to turn around to you and say, "You know, I have the damnedest sensation here, stranger, I . . . every time I start to step off the curb here I feel like there's a boa constrictor going to wrap himself around my left ankle."

And if the society was so composed that you'd say, "Well, well, what do you know about that?" He wouldn't have that aberration. So that's conquered territory too. If you talk about it it disappears.

Well, how does this tie in on earlier psychotherapies?

Wherever a psychotherapy has existed, the release of the hidden incident has been the main stress of that psychotherapy. Freudian analysis.

15 Now it's quite amazing that we took some of Freud's conquered territory and went forward with it. Only we didn't take that territory and develop on *it* in order to get where we got. We suddenly found where we coordinated with Freud's material. Different thing. And we find, very interestingly, that his idea that if you could make somebody talk long enough, and constantly enough, sooner or later something would flip into sight and the individual would get well. That idea is tenable, but not very workable, but it's tenable. You could assume that this was the case.

He was looking for a peculiar kind of idea and he expected its release to produce a certain type of reaction in the individual. And then he says, "50 percent of the human race we can do nothing for." Just, you know, he says, "We're trying to do this and then we don't do it, and it takes years of talk, talk, talk by somebody to accomplish this."

Well, all he was trying to do was what? Release a pinned down communication line someplace. And if he hadn't been so obsessed that he kept talking about sex all the time–because those are not the only pinned down communication lines.

You know that–I bet nobody here has told anybody, that he didn't eat with tonight, what he had for dinner. I'll bet you that a lot of the people here have some strange ideas about food they've never commented upon to their good friends, you know? And I'll bet you hardly anybody here has not been at a dinner when he failed to state to the hostess, "Boy, this is horrible chow."

So if we add up all these suppressed communication lines, one right after the other, we discover that it isn't just the field of sex that is in trouble. We discover that we have a great

many fields of human endeavor and that in any one of those fields of human endeavor a pinned down communication, a shut communication line, can bring about an aberration.

What is an aberration then? 16

It's just something that isn't permitted to communicate. That's an aberration.

Of course, that's a pretty gross idea because we've all got aberrations on that basis, haven't we? And a total communication line to everything in this universe is an unimaginably high goal.

But a *willingness* to communicate to anything in this universe, and *sanity* or *capability* are synonymous.

What is *sanity* then?

It's willingness to communicate.

Well, then how sane is a government that refuses absolutely to communicate with 50 percent of the governments of Earth?

Now, can you yourself sit down and state absolutely and with great truth that you would refuse to communicate with 50 percent of the people you were aware existed–hm?

Supposing you just said, "I can't. I won't. It is impossible, and under no circumstances am I going to communicate with 50 percent of the people with whom I have some acquaintance!" And supposing you were so mad-dog that if any friend of yours did, you'd practically shoot him! Would you be sane?

Then we've got some new conquered territory: We know how sane a government is. Now, that's how sane a government is.

Why would there be a war? How could a war come about?

It's by overtly cutting the communication lines between nations and peoples. So that a national boundary enforced with violence would bring about, inevitably at some future date, a war.

How do you create war?

You create a barrier across which there must be no communication.

So that really is conquered territory, isn't it? If we were really sincere on the subject of no war for Man from here on all we would have to do is say: "Then the national boundaries of Earth must go." But that would be an adventurous statement. It would be a treasonable

statement. If you made it in England, it would be against England. If you made it in the US, it would be against the US. If you made it in China it would be against China. In Russia, against Russia. Wouldn't it?

Well, if this crime is the crime that can be done in common to all the nations of Earth, doesn't look to me like it's in the field of crime, must be in the field of psychosis. Must be.

I don't say that we should freely lift our gates and let all those poisonous Chinese come in. We're weak white people. We couldn't possibly cope with some yellow people. [laughter]

Yet, when I was a kid I lived with yellow people. I've known a lot of them in this country and I didn't find them getting in anybody's road. Known a lot of white people too. Known a lot of white people abroad, didn't find them doing anything horrible to the nations abroad.

17 As countries fall away from a willingness to communicate with other nations and other races, and as peoples fall away from a tolerance of other peoples, so they fall toward the cataclysm known as war.

Conquered territory includes the datum, whether useful or not, workable or not, that war comes directly from enforced breaking of communication with various nations and peoples. We know that. We can demonstrate it; prove it.

And unfortunately there are a few too many bayonets and opinions, Parliaments and Reichstags and other things that would say: "You mean to tell me you're not going to let our immigration men play tag with the immigration men of other countries anymore? You mean to tell us that you're going to say that the immigration barriers are the chief thing responsible for hate and intolerance amongst men? And you're going to ask us to do away with this tremendous revenue? Do you realize that we get thirty or forty thousand dollars a year from passport visas? And a war costs thirty or forty thousand dollars a second. Well, you can't make us do away with that."

Well, maybe by force of reason you *could* make them do away with it. Conquered territory includes actually a workable–within those limits–method of bringing peace to Earth.

Well, amongst all the conquered territory of Dianetics and Scientology is the principal aberration and its cure. The restoration, today, of communication lines which have been broken in the past *do not* include the plumbing of the past, the soul searching, the researching into the exact modus operandi of existence and secrets of the individual. What do you know?

Processes are so good today that you don't even have to be specific about what you're processing, but quite on the contrary, if you get very specific about what you're processing, the processes fail.

All right. So that these broken communication lines don't have to be searched for by some painstaking–I don't know, how long is it that an analyst was supposed to be trained if he was a psychiatrist? Was it twenty-eight years or twenty-eight decades or something like that, to get him into a state where he could probe somebody's temples with an electric shock machine? Or a knitting needle as they use in the prefrontal lobotomy. Dramatizing psychiatry. All right.

If we have–if we have, then, a great many things, we also should have the single button in our hands, shouldn't we, that would unlock any and all of the sealed doors of the mind.

Now, maybe this button is far too powerful to be applied. But part of our conquered territory includes tonight the identity of this button. Now, there are many buttons, there are many ways communications could be broken. But the chief button in neurosis, psychosis, insanity is this: communication is bad.

And if you get somebody over this idea, you've gotten him over insanity. "Communication is bad." He had to say this before he fell away from it. He had to decide that communication was bad before he would consent to stop any of it. He had to say communication was bad before he would dam all of it up in himself or permit it to be dammed up in others. This he had to declare to himself: "Communication is bad." He had to evaluate in this direction before he could become neurotic.

And we have a button, then, and it sits above all other buttons. It doesn't sit above all buttons, as far as nomenclature or knowingness is concerned, because knowledge itself is higher than it is, but immediately below knowledge is communication. And communication is immediately above universes, matter, time; it is senior to these things and its use solves them. So this is a very important thing to know.

But an individual had to, someplace, make one postulate in order for things to go wrong with him. And nothing could have gone wrong with him unless he made that postulate. 18

So it is not very useful to an auditor, because by handling it as a bad postulate directly he would find the whole case collapsing, perhaps. But nevertheless it has been identified. And that postulate is "communication is bad."

When an individual decided that communication was bad, he decided simultaneously to abstain from the only cure for aberration–communication. When he decided no longer to talk to somebody, he decided at that moment to be aberrated *by* that person. Cute, huh? Communication is bad. All right.

So we have a great deal of conquered territory. We have a great deal of material. We have a great many books. We have an organization which, in the next few days, will be housed in much better quarters than it has enjoyed before. We have many things.

But the best things we have are the know-hows amongst life and with which we could do things with life. And when we have *that* conquered territory then Lord knows how much more territory we'll conquer. I'll leave that to your imaginations.

Thank you very much.

GROUP PROCESSING: MAKE IT REAL, MAKE IT UNREAL

GROUP PROCESSING 9A

DISC 18

A GROUP PROCESSING SESSION
GIVEN ON 30 MARCH 1955

32 MINUTES

Why, I think that you are really owed a little bit of processing which is new and strange and unusual. And so I will try to give you some new, strange and unusual processing. 2

Find the floor.

Okay. Find the chair. You got a chair there?

Audience: Yep. Yes.

Okay. You sure you got a chair there?

Audience: Yes.

Good. Make it unreal.

Female voice: Okay.

Oh, you thought I was just going to be standard tonight, huh?

Audience: [laughter]

Make it unreal.

Audience: Yeah. Okay.

All right. Make it real.

Audience: Okay.

All right. Find the floor.

Make it unreal.
Audience: Yeah. Okay.
Make it unreal.
Audience: Yeah. Uh-huh.
All right. Is it good and unreal?
Audience: Yes.
Is it *real* unreal?
Audience: Yes.
Ooh-ah, unreal?
You got it now?
Audience: Yes.
All right. Make it real.
Audience: Okay.
Floor real now?
Audience: Yeah.
Make it real?
Audience: Yeah.
Those amongst us who have not come back from the land of unreality, you'll make it before the process is over.
Audience: [laughter]
All right. Now let's feel the chair.
All right. Let's make that chair unreal.
Audience: Okay. Yeah.
Good. Let's make it unreal.
Female voice: Okay.
Is it good and unreal?
Audience: Yeah.
Wong, wong.

All right. Now just include with the chair the rest of the room and make it all unreal.
Audience: Okay. Sure.
All right. Now let's bring the chair back to reality.
Audience: Okay.
And the floor back to reality.
Audience: Okay.
And the room back to reality.
Audience: Okay.
All right. Now let's make it nice and real.
Audience: Okay.
Got it now?
Audience: Yeah. Yes.
All right. Now we'll just do this as a little drill here. Let's make the chair unreal.
Audience: Okay.
Got it?
Audience: Yeah.
All right. Let's make the chair real.
Audience: Yeah. Okay. I did.
All right. Now let's feel the floor. Let's make the floor unreal.
Female voice: Okay.
All right. Now let's make it real.
Female voice: Okay.
Good. Now let's feel the chair.

Female voice: Yeah.
Make the chair unreal.
Audience: Okay. Yeah.
All right. Now make the chair real.
Audience: I did. Okay.
All right. Now make the chair too real.
Audience: Okay. [laughter]
All right. Now let's make it comfortably real.
Female voice: Okay.
Good. Now let's feel the floor. Now let's make the floor unreal.
Female voice: Okay.
Good. Now let's make it real.
Audience: Yeah.
All right. Now make it *too* real.
Female voice: Yeah.
How do you make it too real, huh?
Female voice: Seems to be hard . . .
Too real, too hard. Come on, too real.
All right. Now make it comfortably real.
Female voice: Okay.
Okay. Let's look at the right-hand wall.
Good. Let's look at the left-hand wall.
Female voice: Okay.
Good. Let's look at the right-hand wall.
Audience: Okay.
All right. Now let's make that right-hand wall *un*real.
Audience: Okay.
Good. Now let's make it real.
Audience: Okay.
All right. Now let's make it too real.
Audience: Okay.
Okay. Now let's make it comfortably real.
Audience: Okay.
All right. Let's look at the left-hand wall.
Audience: Okay.
Good. Now let's make that left-hand wall *very* unreal.
Female voice: Okay.
Nice and unreal?
Audience: Mm-hm.
All right. Now let's make it real.
Audience: Mm-hm.
Now let's make it *too* real.
Audience: Mm-hm.
All right. Now let's just make it comfortably real.
Female voice: Okay.
Okay. Let's look at the ceiling. 4
Female voice: Okay.
Good. Now let's look at the back of the room.
Female voice: Okay.
Good. Now let's look at the ceiling.
And now let's make the ceiling unreal.

430

Audience: Okay.

Is it unreal?

Female voice: Yes.

All right. Now let's make it real.

Female voice: Okay.

All right. Now let's make it *too* real.

Audience: Okay. Yes.

Is it too real?

Female voice: Yes.

All right. Now let's make it comfortably real.

Female voice: Okay.

Okay. Now let's look at the back of the room.

Female voice: Okay.

Got it now? Let's look at the back of the room and make it *un*real.

Female voice: Okay.

All right. Now let's make it comfortably real.

Audience: Okay. Mm-hm.

And now let's make it too darned real.

Female voice: Okay.

Good. Now let's make it comfortably real.

Female voice: Okay.

All right. Now let's look at the ceiling.

Female voice: Okay.

Good. Now let's make the ceiling very, very, *very* real. No matter what you have to do to it, make it real too real.

Audience: Okay.

Somebody's—feels that it's about to fall down. That makes it too real. [laughs]

Female voice: Yeah.

Okay. Let's make it too real. Vividly too real.

Audience: Okay. Yes.

All right. Now let's get comfortable by making it extremely *un*real.

Audience: Okay.

Very unreal.

Audience: Okay.

All right. Now let's make it comfortably real.

Audience: Okay.

Okay. Now let's feel that floor again.

All right. Now let's make it unreal.

Female voice: We did it.

Good. Now let's make it comfortably real.

Female voice: Okay, yeah.

Got it now?

Audience: Mm-hm.

All right. Now let's make it *much* too real.

Female voice: Yeah.

Now because it's much too real, make it very unreal.

Audience: Yeah. Yeah.

Now make it comfortably real.

Female voice: Mm. That's comfortable.

5 All right. Now let's take ahold of that chair. Grab ahold of it. Now we're not going to ask you to do this with your eyes. We're going to ask you to do this with the sense of touch only.

All right. Now with that sense of touch upon the chair, I want you to have that chair feel *very un*real.

Female voice: Okay.

You got it now?

Audience: Mm-hm.

Can you make it feel real unreal?

Audience: Mm-hm.

All right. Now because it's too unreal, make it too real.

Female voice: Hm.

Got it too real?

Audience: Mm-hm.

Hm? Got it too real just with a sense of touch?

Audience: [various responses]

Got it?

Audience: Mm-hm.

All right. Now because it's too real, make it very unreal.

Female voice: Yeah.

All right. Now we're getting down to the meat of this process.

Now because it's unreal make it too real.

Audience: Yeah.

All right. Because it's too real, make it completely unreal.

Female voice: Yeah.

Just to the sense of touch. Completely unreal?

All right. Decide you don't like that, so make it too real.

Audience: Mm-hm.

All right. Decide you don't like that, so make it too unreal.

Audience: Mm-hm.

Good. Now decide you don't like that, so make it too real.

Female voice: Yes!

All right. Decide you don't like that, so make it completely obliterate.

Female voice: Mm-hm.

Now can you damp it right on out of that chair in touch? Try it. Get as close to it as you can.

Audience: All right. Mm-hm.

All right. Now make it comfortably real.

Female voice: Mm-hm.

432

All right. Now just to exercise your memory a little bit, feel the comfortable reality of this chair.

Audience: Mm-hm.

And you got what it is?

Audience: Yeah.

You got what it is?

Audience: Yeah. Mm-hm.

All right. Now feel it again.

Audience: Mm-hm.

Make it too unreal.

Female voice: Mm-hm.

Good. Make it too real.

Female voice: Mm-hm.

All right. Make it comfortably real.

Female voice: Mm-hm.

Got it now?

Audience: Mm-hm.

All right. Now is the comfortable reality of the chair as of this minute different than it was three, four commands ago?

Female voice: Yeah.

Hm? Has it changed somewhat?

Hey, what do you know, you don't monitor your reality do you? You mean you've got some say in how real things are, do you? No, no. This couldn't be. No, this couldn't be.

Let's feel the floor now.

All right. Let's feel the floor as being comfortably real.

All right. Now let's make this floor too real.

Female voice: Yeah.

Got it? Is it too real now?

Female voice: Yeah.

All right. Decide you don't like this too real floor, so make it *very un*real.

Female voice: Yeah.

All right. Now make it comfortably real.

Female voice: Mm-hm.

Now, good. Do you remember how it was comfortably real before?

Audience: Yeah.

Is its comfortable reality now different than it was before? Any change? Well, all right. Not enough change. So let's make that floor unreal.

Female voice: Mm-hm.

Now let's make it too real.

Female voice: Mm-hm.

Well, good. Let's make it unreal.

Female voice: Mm-hm.

Good. Let's make it too real.

Female voice: Mm-hm.

Good. Now let's make it comfortably real.

Female voice: Mm-hm.

Is it comfortably real now?

Audience: Yes.

Now is there any difference between this comfortable reality and an earlier one?

Audience: Yes.

There is a little difference now.

Audience: Yes. Mm-hm.

Well fine. Well fine.

6 All right. Now we're going to take this on a different plane, going to take this on a different plane now entirely. And I want you to look to the front of the room and see it as very unreal. Very unreal. Gong, gong, you know. Very unreal.

All right. Now see it as much too real. Too real, too hard, too solid. Too real.

All right. Now change that to very unreal. Just look at it and find it's very unreal.

Female voice: Mm-hm.

Good. Now let's make it too real.

Female voice: Mm-hm.

Good. Now let's make it comfortably real as you look at it.

Female voice: Mm-hm.

Got that now?

Male voice: Mm-hm.

Huh?

Audience: Yes.

All right. Now as you look at it, let's make it *very* unreal.

Female voice: Mm-hm.

Got that. All right. Now let's make it too real. Much too real.

Female voice: Mm-hm.

All right. Now let's make it comfortably real to your sight.

Female voice: Okay.

Is there any difference between this comfortable reality now and the earlier one?

Audience: Yes. Okay.

Hm? Got that?

Female voice: [laughter]

Huh?

All right. Let's try it again. Let's look at the front of the room. All right. Now let's make the front of the room very unreal. You getting better at this?

Female voice: Oh, yeah.

Hm? Getting better at this? Can you make it *real* unreal?

Audience: Mm-hm.

Very unreal?

All right. Now let's make it *too* real, *too* vivid, *too* bright.

Audience: Mm-hm. Yeah.

Got it now?

Female voice: Mm-hm.

434

All right. Now let's make it comfortably real again.

Female voice: Mm-hm.

Okay. How you doing that?

Audience: [various responses]

All right. Now let's make it—now let's make the front of the room unreal. Very unreal.

Did you do that?

Audience: Mm-hm. Yeah.

All right. Is it nice and unreal?

Audience: Yeah. Mm-hm.

All right. Now let's make it from that, *too* real.

Female voice: Yeah.

Good. Now let's make it comfortably real.

Audience: Mm-hm.

How's that now, huh?

Audience: Fine. That's nice.

All right. Is there any difference between this comfortable reality and an earlier one?

Audience: Yeah.

Is there?

Audience: Yeah.

Good. All right. Now once more, once more now, let's look at the front of the room and make it unreal.

Audience: Mm-hm. Yeah.

Good. Now look at the front of the room and make it real.

Female voice: How real?

Good. Let's look at the front of the room and make it too real.

Now let's get the idea of it having to stay that way.

Female voice: Nyaow. Gee, that's great.

All right. Now let's change your mind about it staying that way and have it simply be comfortably real.

All right. Is there any difference between this comfortable reality and an earlier one?

Audience: Yes.

Hm? Got a little difference?

Well fine. Anybody's eyes hurt?

Audience: [various responses]

Well, fine. If it's giving you pains we'll just have to lay off the process.

Audience: [laughter]

Now let's look at the front of the room and see it as quite unreal.

All right. Now let's see it as comfortably real.

Female voice: Yeah.

Good. Now let's see it as vividly real.

Audience: [various responses]

Now as *unbearably* real.

Female voice: That's a little real!

Second female voice: It's real!

And now as comfortably real.

Audience: Yes. Uh-huh.

That better?

Audience: Yeah. Yes.

Anybody's eyes hurting?

Female voice: No.

Anybody's eyes hurt now?

Male voice: Not yet.

Female voice: Mine are clearing up.

Couple of them. Not very much, huh?

Audience: [various responses]

A little bit. All right.

Now let's see the front of the room as very unreal.

All right. You got that?

Female voice: Mm-hm.

Now let's see it as comfortably real.

And now as vividly real.

Audience: Mm-hm. Mm.

And now as unbearably real.

Female voice: Mm-hm.

And now as comfortably real.

Audience: Yes. Boy that feels nice.

7 All right. Is there any difference between *this* comfortable reality and the first one?

Audience: Yes. Yeah.

Well, fine. Now let's exercise your sense of touch with your toes. And let's feel the floor with your toes, but let's not look at the floor. Let's not look at the floor, let's just *feel* the floor with your toes.

Female voice: Mm-hm.

All right. Now let's *feel* the floor as unreal.

All right. Now as comfortably real.

All right. Now as *vividly* real.

Now as too real.

Audience: [various responses]

Got that?

Female voice: Mm-hm.

All right. Now as comfortably real.

Female voice: Mm-hm.

Did you get any variation?

Audience: Yes.

Who didn't get a variation?

All right. Now let's feel the floor with the flat of our feet.

Now let's feel it and find that it is unreal.

Female voice: Mm-hm.

All right. Now let's feel it and find it as too real.

Female voice: Mm-hm.

Now let's not like that and make it completely unreal.

Female voice: Mm-hm.

436

And now let's make it comfortably real.

Female voice: Mm-hm.

Find a variation there?

Audience: Yes.

Oh, you're getting a variation. Well, fine.

Now we're going to do a much more delicate operation.

I'm going to ask you, all those present now, to sit there relaxed and feel the weight of your hair.

Come on now, let's feel the weight of your hair. I know you've never been conscious of this, make sure it has weight. All those present.

Feel the weight of your hair.

Female voice: Yes.

You got it now?

Female voice: Mm-hm.

Now have your hair feel heavier.

Audience: My gosh. Great.

Now have it feel lighter.

Audience: Mm-hm. Yeah.

Now have it feel comfortably present.

Audience: Mm-hm. Yeah. [laughter]

And now let's be oblivious of it.

Male voice: What is she doing?

Oh, what a command—be oblivious of it.

Male voice: [laughter]

All right. Now once more, once more, now feel your hair as too heavy.

Female voice: Mm-hm.

Now as too light.

Female voice: Mm-hm. What hair?

And now as a comfortable weight.

And now as unbearably heavy.

Female voice: Mm-hm.

An unsupportable weight.

Female voice: Mm-hm.

All right. Now have it feel too light so that you're not aware of it. You know, you might lose it. It might be standing straight up. Too light.

Audience: [various responses]

All right. Now have it be a comfortable weight.

Female voice: Mm-hm.

You got that now?

Audience: Mm-hm. Yeah.

Okay. Now if some people aren't four or five feet out of their chairs floating in the air at the end of this process, *I'm* going to be disappointed. Now I want your body at this moment as it sits there in the chair to be the weight it is.

Female voice: My God, that was heavy!

And get how *factual* this weight is. Feel the weight it is in the chair.

8

Now feel it as much heavier.

Now as much lighter.

And now as the weight it is.

All right. Now once more let's feel the body and the feet on the ground and so on and the hair on the head and the arms hanging from the shoulders as being unbearably heavy.

Too heavy.

I'll settle for just a little heavier.

All right. Now feel it as too light so that it is kind of insecure being that light.

You know, there's centrifugal force and the world spins around and you're liable to fly off by centrifugal—you know? You know, an insecure lightness. You don't like that. Get that, you know. An insecure lightness. Can you feel that now?

Audience: Yes.

You know, can you get the desire—now can you feel it enough so that you really should have a cable fastened to you to the Earth? To keep you from flying up in space?

Can you feel that desire? Can you want this cable? You know, it's an insecure thing only being this heavy.

All right. Now let's change that to a comfortable weight.

Now doesn't it make you happy to feel that heavy? Huh? Not need a cable or anything? Isn't that nice to be that happy?

Now just admire it. Admire feeling this heavy.

Female voice: Wow.

You know, isn't that good, feeling that heavy? Isn't that nice?

Get how nice it is being that heavy. You know, you don't fly out in space and you don't go through things really and, you know, you're just about right. Got that now?

Female voice: Yeah.

All right. Now get a feeling coming over you that you're *much* too heavy.

Much too heavy. Get a little anxiety about whether or not the chair will support you. It's liable to go splat! You know?

You got that now?

Female voice: My feet hurt.

Huh?

And that your shoes are liable to go straight through the boards.

Male voice: With the socks.

That you really haven't got any business being this heavy in this auditorium.

Female voice: You're telling me!

You got that?

Can you get a little anxiety about it, you know, a little worry?

All right. Now let's feel a comfortable weight.

Female voice: [laughter]

Male voice: Whew!

Got a comfortable weight now?

Audience: [various responses]

How's that now, huh?

All right. Now let's feel too light. Too light. Insecure. Too light. Not good. Not good to feel this light.

Now let's feel lighter than that.

Good. Now let's feel lighter than that.

And because we're too light, feel much heavier.

Now because this is too heavy, feel too light.

Good. Now because that's too light, feel too heavy.

Good. Now because that's too heavy, feel too light.

9 Now get the obvious effort as you're feeling too light to keep your hands on your lap or on the arms of the chair. You know, they're liable to go–up. You know, get a little force and effort there to keep them down. Now get the feeling like your feet have to be held down. They're liable to drift up into the air too.

Female voice: Yeah.

Got that now?

All right. Now to correct this so you won't have any effort involved in it, feel too heavy.

All right. Now that you feel too heavy, feel much heavier.

All right. Now let's feel a comfortable weight.

Have a nice comfortable weight now?

Female voice: Yes.

Huh?

Female voice: Yeah.

All right. From this nice comfortable weight, start to get lighter and lighter and hold on to the sides of the chair so you won't drift up into the air. Be embarrassing to float around in the air now. Get how embarrassing it would be. Hold on solidly to keep yourself from going up and feel too light. Feel too light. Hold on. Keep yourself from going up.

All right. Now reverse the direction of your hold and brace yourself, because you've become too heavy. You're liable to sink through the chair. Now keep yourself from sinking through the chair with all this tremendous weight.

All right. Reverse that now and hold on to the chair to keep yourself from floating into the air. You're too light now.

All right. Keep yourself from floating into the air now. Concentrate on not floating into the air.

Good. Now reverse the direction of your hold and concentrate on not sinking into the center of the Earth. Mustn't go down through the crust. Only forty miles thick and then there's lava. You know, mustn't sink through the crust, which you would inevitably unless you supported yourself.

You got it now?

Female voice: Mm-hm.

All right. Now quickly change your mind and decide not to go up into the air and hold on to the chair to keep from flying out in space. It's minus 273 degrees and a vacuum out there and it's very dark.

Let's hold on and not fly out there. It's right straight through the roof out into space. Carefully don't fly out into space.

All right. Have the feeling come over you now that you're now getting too heavy and brace yourself to keep from going through to the crust. Brace yourself. Don't let yourself sink into Earth now.

Okay. Now reverse the direction and hold on to your chair so as to keep from flying out into space.

All right. Now feel a comfortable weight.

Let go of your chair. Feel a comfortable weight.

Is the comfortable weight you're feeling now feel different to you than earlier?

Audience: Yes.

Hm? Got another weight now, huh?

This is a recommended reduction exercise.

Audience: [laughter]

All right. Now let's feel that the whole 10 auditorium is much too unreal. Feel it, see it, as unreal.

All right. Now make it too real.

Much too real.

And now as comfortably real.

All right. Now make the auditorium unreal.

All right. Now make it too real.

Now make it comfortably real.

And now make it comfortably unreal.

All right. Make it uncomfortably unreal.

Now uncomfortably too real.

Now comfortably unreal.

And now comfortably real.

Look different to you? Look a little different?
Female voice: Yes.
All right. Feel the floor.
Feel the chair.
All right. Tell me "Okay."
Audience: Okay.
All right.
Audience: All right.
All right.
Audience: All right.
All right.
Audience: All right.
All right.
Audience: All right.
All right.
Audience: All right.
All right.
Audience: Okay.
All right.
Audience: Okay.
All right.
Audience: Okay.
All right.
Audience: Okay.
All right.
Audience: Okay.
All right.
Audience: Okay.
All right.
Audience: Okay.
All right. You tell the audience "All right."
Audience: All right.
Tell them again.
Audience: All right.
All right. Tell them again.
Audience: All right.
All right. Tell them and receive their "All right."
Audience: All right.
All right. Tell them again and receive their "All right."
Audience: All right.
Okay. Say "All right."
Audience: All right.
Tell the audience "All right."
Audience: All right.
All right. Tell the audience "All right."
Audience: All right.
All right. Tell the audience "All right."
Audience: All right.
Okay. Tell me "Hello."
Audience: Hello.
Hello.
Audience: Hello.
Hello.
Audience: Hello.
Hello.
Audience: Hello.

Hello.
Audience: Hello.
Hello.
Audience: Hello.
Hello.
Audience: Hello.

ON THE SECOND DYNAMIC

LECTURE 10
DISC 19
A LECTURE GIVEN ON 6 APRIL 1955
58 MINUTES

Thank you.

This evening we have a very, very important subject to discuss and I'm very glad to see such a nice audience.

Had an inspiration–there is a subject that we have never talked about as a single lecture totally devoted to that subject. In Dianetics and Scientology, we call it the Second Dynamic.

In view of the fact that this has some bearing upon you being here and in view of the fact that it has–in the past–has influenced to some degree the behavior of the human race and in view of the fact that psychotherapy, when it really got going, actually got going on the Second Dynamic, I think, personally (in spite of what *you* may think) believe that there is something *to* the Second Dynamic and believe that we should say something about it.

Now, normally when people think about talking about the Second Dynamic, they think about four-letter words but I don't know any. All the time I was–when I was in college, I was part of a regiment of marines. I was a first sergeant. It was a Marine Reserve Company, 20th Regiment, which gave a very good account of itself in World War II. But in those days, it was Marine Corps Reserve and it was the thing to do for people on the campus, who were anybody, to be part of this company. Well, actually this didn't mean it was any

less Marine Corps. And up to the time I had associated with marines, I thought I knew something about the Second Dynamic. Well, now, this isn't the type of education which I'm trying to forward to you tonight. We can go into that later.

The Second Dynamic is called the Second Dynamic, and let's get right down to business now, it's called the Second Dynamic for one reason. It's part of the dynamics of Dianetics and of Scientology. And there are eight of these dynamics in Scientology. The first four of them belong actually, most pertinently, to Dianetics, and the first four are talked about in *Dianetics: Modern Science of Mental Health,* published in 1950. Those four actually occupy Man's fixed attention more than anything else, but the remaining four, of course, are there also and shouldn't be neglected.

The first four dynamics are: One, the dynamic of self. This we call the First Dynamic–refers to the individual as himself as an individual and it includes what Freud called his alter ego, but no other people. Now, that is to say, an individual plus his clothes, plus his reading matter, plus his room, you know, plus his car–I'm speaking now, of course, of American society, we couldn't omit the car as part of the First Dynamic. You know, it's a tremendous, tremendous difference. I knew a fellow one time, he was a very, very svelte fellow. He was very smooth. He was very personable, very quiet and he drove a Cadillac at that time, you see? And he went broke and he got a Ford and after that he was a pretty agitated fellow all the time. Of course, he never attributed it to his car. But his car moved him in space all the time and was actually part of his First Dynamic.

So, we take an individual plus his immediate possessions, those things which he says, "This is mine. Hands off, bud!" And some people include the wife in on the First Dynamic instead of the Second Dynamic. When you see an individual including his wife or a wife including her husband in on her First Dynamic, we don't have a Second Dynamic–interesting point to remember in processing preclears and assaying the human race. All right, so much for the First Dynamic–that's just the individual. And this breaks down in numbers of ways.

We found out that the individual, the "I", in the society is not "one" at all and it wasn't until we got into Scientology, we found out what we *were* processing when we were processing the First Dynamic. We separated out all the chaff and the old shoes and numerous other things, wives and–by the way, do you know that some men have children also as part of

the First Dynamic? Their children are part of the First Dynamic and so forth. Well, after we'd separated all these things off of the individual–only a Scientologist can appreciate this joke–we had "nothing" left. [laughter]

Now here, then, we moved immediately into the Second Dynamic. We just considered this First Dynamic the individual and those things immediately appertaining to him. 3

And the Second Dynamic was divided into two parts. And the first part of the Second Dynamic was the sexual act which was as itself, for itself, the sexual act–that is, sensation, pleasure, so forth and pain and other things people get out of it. And the second part of the Second Dynamic was children, care and raising of. So, the Second Dynamic actually being two, also has two parts and these two parts are the sexual act and children.

Children are not inseparable from sex. You'll find–just a passing comment which you may touch upon later (and maybe I'll forget it), is the child who is born to a sexually frigid couple, whose Second Dynamic is very, very poor . . . Let us say, they say, "Well, you know sex. Well, I've gotten all of my ideas from sex, you know, from the book that they put out when I was a young girl. It's what every young girl should know." You find this poor kid getting kicked around, but thoroughly. In other words, detest sex, detest the child.

Now, Second Dynamic can get obsessive on the subject, too. So can the love of children become obsessive. I, sometimes, noted this in the German nation, that the love of children was actually not very rational or factual, it was just sort of compulsive or obsessive. One moment they say, "Ah, *der Kinder,"* you know, *"ach,* magnificent." "Horrible–beat his head off!" Just like that, I mean that was Hitlerian philosophy with regard to children. "Youth, youth, youth. We must perpetrate youth. *Mow them down!"* You can see that Hitler's treatment of youth was slightly aberrated. There's something aberrated about it.

But Hitler, on the sexual front, wasn't there at all. In fact, there were stories that went around–which possibly was Allied propaganda–but, having known several gentlemen of this ilk, they do become aberrated. He was responsible for wiping out an entire generation of German youth, just like that, *bzzzz.* [thump] And yet, children were wonderful, you know? He was sexually just that aberrated as far as the act itself was concerned. So there's a coordination in this Second Dynamic between these two things. And when you find one of them bad, you'll find the other one of them offbeat, too. All right.

6 April 1955

446

4 The Third Dynamic was the dynamic of groups and this was Man's effort to survive as a group. Now, a group could be the Kiwanis Club or it could be a company in the army or it could be the army or it could be a nation. It didn't matter what size this group was. It was simply a collection of individuals and by banding together into such a collection of individuals, Man sought survival. All right.

Let's go up to the Fourth Dynamic and discover that this is Man's urge towards survival. Each one of these dynamics simply mean an urge towards survival *as*. And this Fourth Dynamic was Man's urge to survive as Mankind–and that is *all* of Man because they are men, seek to survive as men and for men.

As people get more and more aberrated and less and less responsible, we find them falling away from the Fourth Dynamic, till to this day, if you were to be asked suddenly, "All right, what are you doing to preserve Man on Earth?" you might search quite a little while to find something very active that you were doing. Of course, that isn't true in Dianetics and Scientology. We are doing something very active. But the ordinary individual out here . . . Drive into the service station, service station attendant comes up. Remember this individual is a man, he has four dynamics, one, two, three, four and that Fourth Dynamic is still a dynamic–his urge towards survival as Man. And we ask him, we say, "All right, Son, what have you done today to secure Man's survival here on Earth?"

He'll say, "Huh?"

You could say to him, "What have you done today to secure the survival of the Standard Oil Company?"

And he'd say, "Oh, huh, not very much but I had a good day. I gypped a couple of customers and got a couple of bucks in it. I . . . I've been here . . ."

You know, he did do something on a Third Dynamic.

And you'd say, "Well now, what have you done on the Second Dynamic, lately?" And he'd say, "Well, confidentially. . ."

And you'd say, "What have you done for yourself today?"

Well, that's a *big* subject. See? "What have you done" or ". . . you felt today," see, would be the biggest of the subject. That is, we come back down from that Fourth till we're conscious on the Third, just barely conscious on the Third and then pretty darn conscious on the

Second, both parts of it, one way or the other and then *tremendously* conscious on the First. Well, what do you know! As an individual becomes less and less alert, he becomes more and more aware on the lower dynamics progressively, until at last, we have the individual only totally aware on the First Dynamic. He says, "My greatest awareness is 'I am.' This is the greatest awareness which I have." And he has *no* awareness of "We are."

Such an individual trying to get any pleasure out of sex, it forms a very interesting picture. You'd hardly call it an interesting sensation. Sex is a dual act and the individual experiencing sexual pleasure and so on actually experiences it to the degree that his partner experiences pleasure in this act. Otherwise, he's just experiencing the First Dynamic.

And finally, he gets to be forty or something and has things that the medical profession–the medical profession is always inventing new maladies and they've invented something called the "male climacteric." We knew about the menopause, but the male climacteric has been invented recently by the medical profession to assist in the sale of drugs by Parke, Lilly, Abbott and other companies we don't talk about.

And he gets up to the "male climacteric" and he says, "Sex, no good, no good. Can't do anything and that didn't work, so on . . . Well, maybe if I took . . ." and then he goes around to the doctor, you see, "Maybe if I took the doctor's advice . . ." He goes around to the doctor and the doctor says, "Well, I'll tell you confidentially, what you need, Mr. Jones, is a little shot. And this stuff is very cheap. It's very cheap. It only costs twenty dollars a bottle and you use up a bottle a week and the amount of the stock I have in Parke-Davis has *nothing* to do with my recommendation."

Well, the individual goes along on this stuff for several weeks, several months, several years and the hypnotic effect of the doctor's suggestion wears off. The doctor is very cognizant of the fact that very often we can give somebody a suggestion and he then acts on the *suggestion*. You see, the doctor is very cognizant of this. He knows that, in many cases, it is *this* which cures the patient, you see, the mental suggestion.

Why does he say in "several" cases or "many" cases–why does he say in this minority, mental suggestion is what effects the cure? Is it the drug that's doing the rest of it? That's what you're led to assume. You see?

Some people aren't as suggestible as others and they don't get well. You get how that would be. And this would immediately establish the same ratio as the drug working or not working. Some people are not as suggestible as others. Does U-235 or whatever they're shooting people with now to cure the Second Dynamic, does this stuff work? Well, it works about to the degree that the individual is suggestible.

What's happened to this individual? He's fallen back on the First Dynamic, see? He's come off the Second Dynamic, Mankind and so forth, that's all drifted down. Any real or sincere interest which he has in any of these dynamics has dwindled to the First Dynamic and now, at about forty, out goes the Second Dynamic, too. Well, is he going to be made well by a few little shots? No, yet he could be made well by extending his interest out into the society so that these dynamics are operative again.

Now, the odd part of it is, is after he gets back to the First Dynamic, he deserts the First Dynamic and becomes *obsessive* on the Second Dynamic. And after he's gotten quite obsessive on the Second Dynamic, he's liable to drift off that and become obsessive on the Third Dynamic. And having drifted off obsessiveness on the Third Dynamic–you see, failed a few more times–he now becomes *very* obsessive on the Fourth Dynamic. You know?

Here we have again, this fellow I was talking to you a little while ago (you've probably forgotten him) but his name is Hitler and–Adolf Schicklgruber–and Adolf got up to a point where he "loved the human race" to such a degree that he was willing to kill every single one of them in order to guarantee their future happiness. [laughter] This is German propaganda, if you read it at the time. This is *Mein Kampf–My Battle.*

5 All of these great dictators have done the course I've just mentioned to you. Now, get the complete path: "This is the *true* path." They start out, you see, and they got these first four dynamics, they're just all operating fine. You know, they're right in there pitching on all four dynamics about so tall and they're just saying, "Oh man, the four dynamics and Man, Man he's nice.

"Of course, there's just a little something wrong with the Iglutes and the customs of the Totterdactyls, that tribe that lives on the upper banks of the Rammergötterdämmerung, very barbaric customs. . ." See what he's doing? Falling away from the Fourth Dynamic. He's taught this in school. He's taught to fall away from the Fourth Dynamic and fall into

the Third Dynamic which is "Rah-rah-rah–flag!" Third Dynamic. All right. So he gets in there and he gets, "Rah-rah-rah–flag!" So at any time anybody says, "flag," he says "Rah-rah-rah!" [laughter]

Now, I'm not running down loyalty or group spirit or anything of the sort, but I would say there is a little something wrong in getting everybody hypnotized to believe that nationalism is the cure for anything. Nationalism was invented a couple of hundred years ago, a rather new experiment–hasn't worked out, lots of barriers. You get a national . . . A state embraces–usually one of these big national states–embraces so many kinds of people, except here in the United States. We can understand nationalism here in the United States–it works! You see? More or less all the same people. Get the idea? We're all one nation and we travel here and there and good transportation, good communication, our television programs emanate out there from Los Angeles and New York City. And well, it's just American, it's American, it's American. You go here, it's American, there, it's American.

And these days you couldn't even find somebody to talk with a hillbilly accent to cast him in Hollywood. Couldn't be done. Fellow would have to fake it up. He'd have to look at some of the older pictures. In other words, nationalism is working in the United States.

But let's regard China as a nation. I've gone fifty miles in China and found an entirely different language being spoken, *entirely* different language. So you happily say to somebody with your newly acquired knowledge of very poor workman Chinese–your brand-new acquired knowledge, you were in this town for several days and you finally found out just exactly how you ask for things, and you say grandly with a sneer you say, "Give me a cup of tea, Son." 6

The fellow looks at you and says, *"Gob-gob walla-walla guguck. Fly quy wack?"*–another language.

You talk to some of these Northern Chinese, you talk to them, you talk *up* to them–great big people. And then you go down around Hong Kong and you talk to these people down in Hong Kong and you find a big man down in Hong Kong and talk to him–completely dissimilar peoples. Some of the Chinese races (there are very many races in China), some of these races are so dark that you would swear that they were from Africa and some of these races are so light that you would say, "Well, I wonder where these Americans came from." It's a very, very astonishing thing.

450

Here is a nation which doesn't talk one language, which doesn't have good communication, which doesn't have any of the things that you would say "a nation," and somebody comes along and says, "Rah-rah-rah–new flag!" And then we read in the newspapers, "China has now gone communistic. China is now in the throes of a communistic revolution." So we go over to one of these towns and we say, "Hey, how do you boys like communism?"

"What?"

"How do you like communism? How do you like your new government? You know, your new government? The hot stuff that is going on up in Peking–you know, red star, all that sort of thing? How do you like that?"

"Oh, have they got *another* government in Peking? Oh, is that so. Say, by the way, I have some new lilies down here. Wouldn't you like to come down and take a look at them?"

Let's talk about something interesting.

China has been cut to ribbons and called a nation for so many years that they've gotten bored with the whole idea. It is not a nation, not even vaguely. Nor is Russia a nation, not even vaguely. There are so many languages talked in Russia that they can't even have a decent revolution.

Very recently, we have had several revolutions *attempted* in Russia. The Ukraine tried to revolt some little time ago. We didn't read about it because the Russians didn't brag about it. But, be rather astonished if we understood the people of the Ukraine and the difference they might have between themselves and the people around Stalingrad. They talk a different tongue. They don't have transportation in common or anything of the sort.

So actually, you're not looking at a Third Dynamic manifestation when you're looking at most of the nations on Earth, you're looking at a *very small* Third here, plus a Third, plus a Third, plus a Third, plus, plus, plus, plus, plus a Third, you see? And here are all these small Third Dynamics united together by some political boundary, which we call, *then,* a nation.

Well, it's not like that in this country, we're a group–we're Americans. But to say we're Chinese and then mean anything, this would be a silly statement. Similarly, Russia, even France. Now, don't try to make yourself understood in southern France if you took high-school French. Don't try to make yourself understood in Paris, either, you'll fail both ways. Talk English–our boys have been over there and taught them how to talk. [laughter]

But you have these very vast differences, very vast differences in one part of the country and another.

Well, that Third Dynamic, then, actually embraces anything as large as a nation or any segment of the nation which would be called a group. So, after we've broken down, to any degree, the Fourth Dynamic, we are then dealing with Third Dynamics, aren't we?

Until, with this enormous strata of organizations, until we are right straight down there with the basic group of Mankind, which is the family, and the family actually fits just at the upper end of the Second Dynamic. That's the family. That's the basic group of Man. 7

Now, we don't care whether there were eight wives and one husband or eight husbands and one wife and these, plus the children, constituted a family. Monogamy does not mean family. A family is simply a group for the purpose of sexual pleasure and the rearing of children and mutual economic advantages amongst ourselves. You know, it's a small group. Therefore, we have this actual group. The race wouldn't be anywhere without the family. We have this actual group in opposition to all these enormous number of Third Dynamics. See, nationalism, "Rah-rah-rah!" Now countyism, statism, cityism, you know? "Let's all get together and be the Western Hemisphere, the Western Nations, the United Nations representing all nations except all those nations they don't represent." Groups, groups, groups. Here you have this and there's an enormous amount of turmoil and misunderstanding amongst these groups because none of them actually are, solidly, a natural element.

All the white people of Earth, the Caucasian races, are not bound together in one group and the Caucasian race is not even split up into unit groups. Did you realize that? There are Caucasians all over the world. You go into India and you'll find a certain strata of the populace is Caucasian–probably whiter than we are. Just take the Black race. They don't split up into a natural group either–that has anything whatsoever to do with nations, states, counties or any boundary, you see? Here are all the black people, the colored people who are here in America and all the colored people who are in the Middle East and all the colored people who are in Africa–and we find no national boundary encompassing this natural line.

In other words, the racial group is cut up by natural boundaries, so therefore, we have an artificiality so introduced here that we actually cannot study the Third Dynamic worth

a nickel. So, opposing all these artificial boundaries, we have this Second Dynamic and it is the only thing real as far as most of the men on Earth are concerned.

They have drifted down from that Fourth Dynamic. They can't even *think* in terms of that Fourth Dynamic. They have drifted down from the Fourth Dynamic and they still remain, to some degree, in some section of the Third Dynamic but it's not really real. "The club, the lodge, yeah. We like to go to the club. We join an organization, wear a pin, it's all set, it's all . . . nothing really against that sort of thing," most fellows would tell you.

8 But when it's real, it's the family. It's the family in which they were raised. It's the family they themselves are raising. And *that's real!*

The ambitions and goals of the individual members of that family are real ambitions and real goals. The worries and concerns, the personality quirks of parts of that family are completely real to the individual, so much so, that he is found to be, under processing, sharing all of these quirks all through the family.

You see, it's very tightly knit as a group. So much so, that the race of China depends for its good government upon the family unit. The way China is conquered–it's organized into families and there is something like ten families organized into a unit and then there are a hundred of these ten-family units and so forth. It's a certain system that they use over there so that the communists can come in and tap some fellow on the shoulder and say, "You tell all of your families they're communists now."

Fellow says, "All right, but what do I tell them? What do I say is 'communist'?"

"Well, share the land and work together and be nice, you know? And pay so much in terms of revenue."

And the fellow says, "Well, you're just talking about government, you're just talking about the way things go."

"That's right. Now, you just tell everybody that. Get in line. You're all communists now."

And so they tell those family units and those family leaders tell the smaller units, tell the smaller units, tell the smaller units, and you finally got the individual family, the small family working out on the farm and they say, "Well, according to the boss of our block of families, why, we're communists. That's what we are."

Oh–this is idiocy, isn't it? I mean, you come along and you try to have a political discussion with him and he would say, "Well, what is government? Oh, you talking about my father?" Now, here is an old nation which has been run across many times and many political furors. And this old nation has finally come up against the only reality of government which it can really grasp, which is families.

And the obedience of the child in this society and the allegiance of the child is either divorced from, or adhered to, his family. So that we do not have a juvenile delinquency problem, really, on the Third Dynamic, we have one on the Second. You see how this would be, with juvenile delinquency? If the individual is encompassed in a government which he considers real and that government told him to be a good boy, to stand by his friends, to study hard, to be nice to old people, you know and the various things which make a civilization at that? If he was well indoctrinated into it and satisfied with that policy, and was not immediately and constantly driven out of the family bosom, we do not have a bad citizen, we have a good citizen. And he goes along in life and he's fairly successful, he gets along fine, he doesn't have many aberrations. Sure, maybe the old man was a little tough on him sometimes and maybe things didn't go too well, and maybe they were broke once in a while, but this individual is as good a citizen as he is well governed. Get that. But what governs him? Mama and Papa. That's what governs him. And when this has been a bad government, we have a bad citizen.

Well now, here is a problem then in the Second Dynamic. The Second Dynamic . . . As 9 a nation falls to pieces, as a group becomes less and less capable of government of the individual, we find the family coming more and more to the fore as a single directive control. Now, answer me this: What is a nation doing blaming the family for not raising a better boy or a better girl? What does the police judge down here mean by leaning across this big parapet he calls a "bench" and saying to somebody–I never sat on one, did you? Don't know why they call it the bench. Anyway, he's saying, "And if you had been a better mother, your boy would not have murdered that fellow last night!" They do that every once in a while. It's a habit. He's a representative of the state. If that state were anything like a true group, if that state had any real affinity or governing potential, it wouldn't be

driven–these individuals wouldn't be driven down to this point where the only government they would know anything about would be that they got from their father or mother.

So, when we have a Third Dynamic sitting back and saying, "No responsibility, no responsibility, it's all you Second Dynamic, you know, you fathers and mothers. And you've got to straighten out everything and we're not going to help you and we're going to tax hell out of you"–we get this picture of a very sloppy government. So that actually, today, as in most times of unrest or upset, we have the Second Dynamic as the biggest government of the individual. Interesting, isn't it? The individual is restrained or guided in life by the government in which he was raised.

And we keep reading in the newspapers about the "tremendous importance of Russia," you know, and the "tremendous importance of the big decision that was just made in the Senate yesterday." And we don't read anyplace over here where fathers are now going to be permitted a little bit better allowance for having that many kids. We don't read that. And how fathers and mothers are invited to this center to get a little bit more know-how. You don't read much of that. Russia puts a lot of that out, by the way. They say, "All fathers and mothers should come in here and get wised up."

I don't read Russian but Russian reads very funny these days. The old czarist politeness of orders, the enormous "ponderousness of great dignity" is now totally missing in the Russian military scene–I mean governmental scene. (What's the difference? Habits.) "Youse guys had better get in here before we liquidate the lot of youse." Well, anyway, fathers and mothers are supposed to go in, but they're supposed to learn how they're supposed to teach communism to the kids. That's what they're supposed to learn. They're just supposed to learn the government propaganda line and hand it down. This is sound, if you wanted to make a huge Third Dynamic work.

We do not have a problem in the United States of making the Third Dynamic, the US nation, work. Because we, as a nation of people, more or less gathered together under the same comm lines, toward the same goals, don't have any problem really in making the nation work. If we had a little bit more of a problem making the nation work, maybe we wouldn't have dumped all the responsibility in the world on the head of the Second Dynamic. See? All right.

Where do we find aberration? Well, it looks to me in a nation that doesn't have very high-toned national excitements, where it doesn't have enormous national interests for the individual, that the Second Dynamic and the First Dynamic are made to work together, one against the other, back and forth, as the actual action of living. This is the action of life and living, the First Dynamic banging against the Second Dynamic.

Now, after a soldier has been to war and has been part of a very, very closely knit working together "We're all going to get shot or we're all going to win" sort of a spirit, after he's been mixed up with a Third Dynamic as represented, no matter how poorly, by military company or regiment, he's gotten this Third Dynamic sort of untapped. Now, he starts running on three dynamics. But the nation which he saved is running on two dynamics and he's running on three dynamics. Now, this starts to look silly to him. He doesn't know quite what's wrong, but he thinks things ought to be organized a little bit better. And he thinks a lot of things, but the main part of it is, is he's had a taste of a Third Dynamic. 10

Now, you really could take a nation and make a good, solid Third Dynamic. You really could. But you would have to give people something to look forward to. Not a tour of duty in the army. You'd have to give very large national goals as to what the nation was actually trying to do to the rest of the peoples on Earth or what they meant toward the rest of the peoples on Earth. In other words, it would really have to be lined up here pretty close. You know, "One, two, three, four, five, six. And these points, my dear little boy, you are going to memorize immediately after your geography lesson, and that's us." See? And then really stick with it and really *do* these things. This would be quite a picture, wouldn't it?

Well, we're not doing that at the time. We kind of swim along in the Second Dynamic and our population is knocking against the First and the Second Dynamics. So, these two, working together make most of the adventure which people experience.

There's the adventure of self. He runs down the street, barks his toe, falls down, skins his shin. See? [snap] Adventure. He raises up suddenly and hits his head on the roof of the car. [snap] Adventure. He goes in, takes his nice shirt (he knows it's a nice shirt, because it's just been to the laundry) out of the laundry packet and it's still got ink all over it. [snap] Adventure. I don't care how minute these adventures are, but something is happening, isn't it?

456

He finds there's a knock in his motor–and that's more serious than having a murmur in his heart in this society. [laughter] And that's fine–he's got something to think about, something to worry about, something to produce randomity in action concerning.

He goes in, he can take a whole bunch of pills, you know? Pills, he puts them in–pills, bubbles in the glass or something of the sort and he takes that up. That's supposed to do something. [snap] Adventure. He goes down and sees the doctor and says, "Solve me." Doctor can't and he really develops something to be solved, so he goes and sees a Scientologist and he says, "I bet you, you can't solve me." People are getting superstitious about Scientology. "I bet you can't solve me." That's an adventure.

But on the Second Dynamic, we have a great many more adventures of considerable moment, many of them. If you don't think a Second Dynamic is adventurous, you should process somebody on his first wedding. Of course, when I say "first wedding," I'm talking about modern American civilization. [snap] Weddings. [snap] [snap] You should process him on his first wedding. I mean the man. You know, the bride is *supposed* to be nervous. We find out this individual has been in a state of *shock* all the years since, see? [laughter] You turn on terror charges and everything else. Didn't matter. He went up before the Justice of the Peace and the Justice of the Peace hit his stamp and said "Okay, kids, you're married. Ten bucks." Didn't matter how informal this thing was, we've still got a shock case.

11 All right. Now, that adventure into the very solid Second Dynamic is pretty aberrative, pretty darned aberrative, because he's not accustomed to adventures on the Second Dynamic.

When he's walking up and down the hospital hall waiting for the word whether or not he's the father of twins, triplets or an idiot [laughter], he's undergoing lots of stress. See? But these, by and large, are adventures.

When he was very young and the girl down the street–which was kind of a tomboy–took him out back of the barn, that's another adventure. [laughter] We have all manner of adventures connected with this action.

Son comes home, sets his bag down kind of sheepishly just inside the living room door so that he can sort of pick it up and run, and Dad is sitting there at the supper table and he says, "Well, how are you, Son?" He says, "Gee, I didn't know it was Easter vacation already."

And the son says, "It's not, I was expelled." [laughter] It's an adventure.

There's action, action, action, here on the First and Second Dynamics. So that it's more, then, than just a bunch of sensation that we are talking about if we're talking about the sexual act, the begetting of children, the holding together and raising of a family and the management of the group which those two things represent. And we're talking about a lot more, then, than what Freud meant when he said that nasty word that shocked the whole of late Victorian Europe–"libido theory."

Freud walked on, we don't know with what intent, but he certainly created an effect in 1894, when he said, "Any and every aberration which you have is directly attributable to the hidden, bestial, sexual impulses which you have buried in that *nasty* little unconscious mind of yours. And if it weren't for the fact that a huge and automatic censor–not under your control either, fortunately–stood between you and that horrible beast, God help us all! And if we psychoanalysts can just drill for oil deeply enough in your cranium, we will finally come up with a small, hairy beast that even you will be *horrified* to behold." [laughter] The libido theory.

Now, he really had people a little shocked. But what they were shocked about was that all this was going to get uncovered at last. They hadn't thought it was important before this time. She said, "After all, on my marriage night my husband was absolutely satisfied that I was a virgin and he's been satisfied ever since and now this . . . You mean to get well . . . to get well I . . . I, you mean I . . . I've got to tell some . . . some . . . No! Ha-ha."

Psychoanalysis has never been popular. In the sixty years more or less, sixty-one years, since the release of the libido theory, we have it dwindling, actually, rather than advancing. The theory is more or less the same and so on.

The newest thing that was added to this was added to it just the other day in Scientology and that is the fact that any cut communication line is aberrative. Where you look for an aberration, look for a cut communication line to cure it.

Naturally, we understand, then, if we are thoroughly inhibited on the Second Dynamic as far as speech is concerned: if (1) we cannot say anything about our sexual peccadilloes, if (2) we cannot say anything about our sexual misadventures–they are different than peccadilloes–our sexual misadventures, we can say nothing about those, if we mustn't tell the wife about Gertie, if we mustn't tell the husband about Bill (who after all was a 12

perfectly good guy, too), if we mustn't tell Mama and Papa about the strange urges that come over us. And if there's some mystic thing called–a god called the Devil (you know, hardly anybody ever thinks of the Devil as a god, but he's God), this God standing back there ready to snatch us away to hellfire in case we step out of line on this Second Dynamic, if this is the case, then, the number of cut communication lines add up to an enormous number of cut communication lines, don't they?

And if an individual is as sane as he has connected or consecutive or free communication lines, a few more cut communication lines aren't going to do him any good. You see this? Now, there's enough cut communication lines already without knocking out all the four-letter words in the language, you see that? So, we even make the language associated with much of the Second Dynamic hidden.

But let's look how much further the Second Dynamic is cut on a communication line. Actually, there are many, many things talked over between husband and wife which never reach the neighbors. Have you ever thought of that? Just that simple, isn't it? They go to a bridge party or something, you know, and and they can't make nothing out of everybody there, so they come home and do it. You know, they say, "Did you hear that big blowhard," the husband says, "telling me about that tarpon he caught? The man wouldn't know a tarpon from a minnow!"

And the wife says, "And actually, his wife's hat! Ha-ha. Ha! It gives to laugh. Probably costs seventy-five dollars, too, damn her!" You know?

Here are cut communication lines. Here are two people who are out of association now, on the Third Dynamic. And they're communicating between themselves with, consequently, a certain amount of cut line. They are saying things which they don't want repeated outside this.

And then, they start getting little ones. And little pitchers have big ears and these ears will fan and these jaws will wag. And so Papa and Mama go to this party and they come home and Papa says, "I actually think he's a drunken swine." Little Willie–flap, flap, flap, right down the street, flap, flap, flap. And things get cool on the social front.

So little Willie is told, "Willie, if you ever again, under any circumstances, open your big yap on what we say to each other or what goes on in this house, we will spank your little bottom till you won't be able to sit down for two months!" Little Willie is impressed.

He also has a cut communication line. But he doesn't know quite how the communication line should be cut. So usual course of action is just never to mention anything that goes on in the family. Then he's safe, you see? Just never say anything, you know?

Daddy comes home, he gives Mama a nice diamond bracelet and a bunch of flowers. Little Willie says, "Gee, you know, that was pretty nice," but in talking to his friends, he doesn't mention it, not even vaguely. Be all right to say something about it, but he doesn't mention it.

In other words, his lines get cut around the perimeter of the family pretty thoroughly, don't they? Well, there is nothing really wrong with this except he isn't differentiating what he should be quiet about and what he should be noisy about. You see? He isn't differentiating.

Because nobody can trust his censorship, which was what Herr Sigmund Doctor Freud was mostly concerned with, because nobody can actually trust his censorship, they have to totally censor! You get the idea? This is the–you know, if you can't trust somebody's judgment to let this go and not let that go, then the best thing to do, if you're really upset about it, is just shut the works.

The other solution rarely occurs to the family. And that's be sufficiently high-toned, so you don't say and do things that won't stand repeating. Only this solution almost never occurs to Man because he's not that wide open on his comm lines. All right.

So here you have the Second Dynamic moving in on the communication lines and cutting them up further than four-letter words. Four-letter words we know, you see, positively and completely, that people shouldn't go around using these four-letter words. We know that. Nobody should do that. There are certain parts of the body and certain actions which bodies do which are not mentioned or described in polite company. Of course, if the polite company is *really* polite, such as Park Avenue and so forth, this is all we talk about. [laughter] But in "middle-y" polite company, why, we just don't mention these things. All right.

It's not just *that,* that is a communication block right here, you see? Not just that, that's a communication block, it's actually the organization of the family itself, its hopes, its actions and so on. The family considers itself a small fortress and it depends upon silence more than anything else to get it along in the world when all that will ever get it along in the world is the gift of gab.

460

13 Now, let's take a look, then, and see that there's no real difference between falling out here on the Second Dynamic and falling out as oneself from communication. When the preclear comes in to you and he says, "You know I have *horrible* phobias and I don't know half the time whether I'm coming or going!" Why look on the Second Dynamic? You're looking at the most cut communication lines you ever saw in your life. This fellow has just come in and told you, "I cannot communicate with a perfectly ordinary phobia." See? "I can't communicate." When he starts to complain about something or says, "I cannot communicate"–I mean when he says, "This is bothering me," he's simply saying to you, "I can't communicate with this," that's all. You get the idea? So, the individual can fall out of communication on the Second Dynamic and go out of communication on the First Dynamic, just as easy as can be.

Where they really get to a child, however, is on the Second Dynamic. And this is normally where you find lines being cut. But they are not the lines which Sigmund Freud thought should be cut, or were being cut. There wasn't some "*nasty* little experience" down here someplace that all we had to do was go snip, just like that, and *bing* we have a person who is in perfectly good condition. He never did this, by the way, he just said it could be done. He just kept saying psychoanalysis did this.

It never has done this, because it isn't just one line to one incident that is cut. It's all the lines one might have on whatever dynamic to the entire environment, you see? And it's the degree that these lines are cut, which makes aberration and separation in the society. You see this?

An individual is as well as he can communicate with anything. Does this mean then, immediately, that an individual should go around and use four-letter words? No, the people who use four-letter words are so inhibited on the subject of sex that they've got to talk about it! Neat, isn't it? It's flipped on them. All right.

As far as communication lines are concerned, the society is thought to be very, very stern on the subject. It's thought that the society doesn't quite like this or that kind of communication. Well, I'll let you in on a little secret. There are two things punishable in this universe. Two things. These are the only two crimes that this universe really punishes and any other subordinate order of crime is based upon one or the other of these two crimes.

So, we could categorize all crimes under these two crimes and one is being there. That's a crime. You're punished for being there.

Actually, this reacts so thoroughly upon a child that, just being scolded, he thinks, basically, everything that's being said to him is just this, "You shouldn't be here. You shouldn't be here. You are not wanted. You should scram. We do not want you in the family. You are being exiled." Actually, this isn't what's being said to him. What they are saying to him is, "Willie, if you break one more cream pitcher, I don't know what I'm going to do with you. This was my mother's cream pitcher." That's what's being said to him. But the interpretation, the basic interpretation he thinks is being said to him is, simply, "We do not want you. Run. Beat it. Scram. You're through. You're not personable enough. You're there." See? It's "You're there. You're there. That's no good. Disappear, damn you!" [laughter] You get the idea? All right.

So that's one crime. And there's one crime that, is [if] anything, is even *worse* than this: that's communicating. Being there and communicating is unforgivable. But communicating all by itself is a crime. What's wrong? Communicating. And we look over the law. We have a thing called the law, I think we still do, I heard there was–understood the other day there was a judge, he's located in some back county, I think in South Dakota, and he settled a case with no taint of bribe or influence or anything of the sort. And he settled it according to the laws of the state, not his own whims. I heard about this, I think it was a case of a lost car key or something like that. Fellow was–had lost a car key and he was suing for its return and it was returned. The judge adjudicated the whole thing right straight out. Of course, this lonely case shouldn't give us the whole picture.

Now, the law dramatizes this, so that if you come in and make a *clean* statement of exactly what you have done, you know, "I chopped down the cherry tree, Ma, with my own little hatchet."

The law says, "He communicated. *Off* with his head."

About the only way an individual is safe under law is no communication. If he just refuses to communicate and never says anything and so on, sooner or later, he'll get off.

462

This is so pertinent that the Magna Carta and other things like this always have some little flavor of this in it. The Constitution and the Bill of Rights, for instance, had this: a man, I mean, doesn't have to testify against himself.

So, here we have communication as the crime and it's the only crime there is. And you wonder why people are sometimes nasty to you. You walk up to them and you say, "Well, how are you, Joe? You're not feeling so good–there's something I could, you know, tell you about or something of this sort?"

The fellow, *"Nyah-rab. Boom. Rah-vrrr!"*

And you say, "What have I said, what have I *possibly* said that could get this individual upset?" Oh, you're just getting too deep in the significance. You *said,* you understand? *That's the crime.* And besides, *you* compounded crimes, you see? You were *there* and you *said* something. Unforgivable! It's something that must not be done in this universe.

So, let's look at the Second Dynamic. Here, we could have a whole cult erected upon the fact that there must be no sex. In other words, this is the dirtiest, meanest, rottenest trick that an individual ever did. Do you know what horrible crime sex is? Well, I can tell you with no slightest trouble whatsoever. An individual communicates in such a way that *he* goes up the genetic line and appears in the future. So he can be there at a future date. Isn't that a horrible thing? So, we sure as the devil *better* cut that line. We'd *better* cut that one, but good! An individual communicates with another individual and as a result thereof, somewhere up the track is another "thereness." Somebody is going to be up the track into the future and he's going to be communicating from there, the first thing you know. And we can't get our hands on him to strangle him. So the best thing to do is to cut it all off by saying "Sex is evil." And so, if you can cut enough lines on sex, if you can cut sex enough to pieces, if you get people upset enough and worried enough, if you can get youth believing that by simple sexual acts they can go crazy–no evidence of this at all, by the way–we then, you see, have accomplished the purpose of severing the most basic communication of all. We would have destroyed the whole human race. This is the goal of the nuclear physicist not the goal of the common citizen.

So, where sex is frowned upon, where it is knocked around, you generally find an impulse to destroy, wipe out or obliterate, not to construct or to go forward. This doesn't mean that

promiscuous sex should be something entered upon immediately because I personally like to know whether or not my kids are my kids. Makes a difference. Of course, I'm luckier than most–I have red hair. [laughter]

Well, the only aberrative thing could not be considered to be the Second Dynamic. The only aberrative thing could be considered to be a cut communication line and this line could be cut on the First, Second, Third, Fourth, Fifth, Sixth or Seventh or Eighth Dynamics and would be equally aberrative. It just happens at this time, in this place, we happen to have fallen away to where individuals are living for their adventures on the First and Second Dynamic only and so we find most of the crimes of the world around the First or Second Dynamic. If they were any higher than that, they'd be on the Fifth or Sixth Dynamic. Do you understand? Very well.

I do not think that the Second Dynamic should be entirely abolished. I do not stand upon a platform of shooting all men or executing all women, but I do believe that some of the people, who would like to, should be restrained. Sex is a wonderful subject. I could talk about it for a long time, and often have, so thank you very much and good night.

GROUP PROCESSING: WHAT COULD YOU SAY TO . . . ?

GROUP PROCESSING 10A

DISC 20

A GROUP PROCESSING SESSION
GIVEN ON 6 APRIL 1955

53 MINUTES

Tonight we have a Group Processing session which actually shouldn't be given to a group and just run once. And that was why I wanted to have a little time to run this Group Processing session. 2

The major difficulty of a Dianeticist or Scientologist or people in the society is an inability to talk to or discuss things with their fellow man. Do we see this as a difficulty? Actually, if we could discuss all the things we know fairly freely, we would have an enormous change in the society, wouldn't we? So probably one of the difficulties which Man is having right now as Man is just this difficulty of feeling he should not talk to his fellow man.

So we give you the first auditing question, just like this: What could you say to people? Think over some things that you could say to people. Just think over some things you could say to people. Check off some.

Do you have some things?

Audience: Yes.

Do you find the list a little limited?

Audience: [various responses]

All right. Think of some more things that you could say to people.

Well, that's fine. Now that's real good. Who has been unable to find anything?

Audience: [laughter]

All right. That's real good. Now think of some more things, just think of them, that you could say to people.

And now that's fine. Now let's get some more things you could say to people.

All right. That's just swell.

Now some more things you could say to people.

Finding there's quite a few of them?

Audience: Yeah.

Hm? Are they getting more frequent now? Hm?

Male voice: Sure.

All right. Let's think of some more things you could say to people.

Well now, that's real good.

Now let's think of some more things you could say to people. Now you actually think of these things now. Some more things you could say to them. Must be something you could say to people. Imagine you've already thought of "It's a nice day."

Audience: [laughter]

Okay. Some more things you could say to people.

Well, do you have a lot of them now?

Female voice: Uh-huh.

Have quite a few?

Audience: Yeah.

All right. Why not find the floor.

Well good, good. You got a floor there?

Audience: Yes.

Well, fine. Have you got a floor there?

Audience: Yes.

Well, swell. Have you got a floor there?

Audience: Yes.

Well, fine. Have you got a floor there?

Audience: Yes.

Well, good. Are you sure you got a floor there?

Audience: Yes.

Well, all right. Have you got a floor there?

Audience: Yes.

Well, good. Have you got a chair?

Audience: Yes.

You sure it's there?

Audience: Yes.

Well, fine. Are you sure you've got a chair?

Audience: Yes.

Well, good. Are you sure you've got a chair?

Audience: Yes.

Good. Is there a chair there?

Audience: Yes.

Well, fine. There is a chair there, then?

Audience: Yes.

Well, good. All right. Now, think of some things you could say to your father.

Audience: [various responses]

Some things you could say to your father.

Don't curse aloud please.

Audience: [laughter]

Some things you could say to your father.

Audience: [laughter]

Well, that's good, that's real fine.

Now some more things you could say to your father. Doesn't matter whether he is dead or alive. If your father is dead, think of some things you could say to your father, dead.

Well, that's swell. Now are you having any difficulty with this?

Audience: No. Yes.

3 All right. Now let's think of some more things you could say to your father.

All right. Now how is that going, huh?

Audience: Better.

Going pretty good?

Female voice: Yes.

All right. Find the floor.

Good. Find your chair.

All right. Now let's find some things that people could say to you.

Well now, that's just fine.

Let's find some more things people could say to you.

Good. You getting lots of them now?

Audience: Mm-hm. Yeah.

Are they swearing yet?

Male voice: No.

Oh, you'll come up tone in a moment.

What are some more things people could say to you?

Well, that's real good. And some more things people could say to you.

Well, all right. That's fine. That's fine. Good. Good. Good. Fine. Fine. Good.

All right. Let's find the floor.

Let's find the chair.

Well, swell. Now let's get some things that your father could say to you. Some things that your father could say to you.

Oh, you found some. Good. Well get some more things your father could say to you.

Well, that's fine. That's fine. That's real good.

Now why don't you just say aloud now, to your father, an "Okay" for every one of those things you've thought of.

Audience: Okay.

Go ahead.

Audience: Okay.

All right. How's that? How's that now?

Male voice: Okay. Good.

Now a little bit earlier you had things you were saying to your father didn't you?

Audience: Yes.

All right. Now let's have *him* say "Okay" out in front of you, to each one of those.

He say "Okay"?

Male voice: Uh-huh.

Hm? Did he give you enough "Okays"?

Audience: Mm-hm.

Well, have him give you just a couple of more, just for good measure. And now as long as he's in such a receptive mood, why don't you think of some more things that you could say to your father and sort of get the idea of saying them to him. And each time you do, he says "Okay." Even if he's dead, he still says "Okay."

Is he saying "Okay"?

Female voice: Yes.

Well, that's fine. You thinking some things very easily now, hm?

Audience: Yes.

Well, good. Let's think of some more things you could say to your father and have him say "Okay" every time.

All right. How are you doing now, huh?

Audience: Okay.

Pretty good?

Audience: Yes.

Pretty good? Did you leave one half-finished?

Female voice: No.

All right. Now let's find the floor. 4

Let's find the chair.

Well, good enough. Now let's get something your mother could say to you. And every time she says something, you give her an "Okay."

Some things your mother could say to you, give her an "Okay."

All right. How's that now, huh?

Audience: [various responses]

Did you think of some?

Audience: [various responses]

Anybody into a grief charge or anything horrible?

Audience: [laughter]

Well, all right. Now let's find the floor.

Good. Let's find the chair.

And now let's get some things you could say to your mother and each time you think of one, have her say "Okay."

Audience: [various responses]

You think of it, you get the idea of saying it and she says "Okay." And it doesn't matter what you say there, she still says "Okay."

That's fine. Some more things you could say to your mother and have her say "Okay."

Okay, you succeeding now? Succeeding nicely, hm?

Well, that's fine. Now let's find the floor.

Good. Now let's find the chair. All right.

Now let's think of some things you could say to people. Maybe it's a little better now.

All right, how is that now? All right. Now every time you think of one, get an idea of a whole bunch of people out in front of you saying "Okay."

Okay. How's that going, huh?

Audience: Okay.

Well, fine, fine. Now let's find the floor.

Good. Let's find the chair.

And now, and now let's get things people could say to you. And each time you say "Okay."

Some more things people could say to you.

Okay. That pretty good?

Female voice: Yes.

Hm? They got quite a few things they could say to you? Well, all right.

Now just think of one very nice thing you could say to people and just get the idea of the whole world saying "Okay." Did they?

Female voice: Mm-hm.

Well, fine. Now let's find the floor.

Let's find the chair.

Good. Let's find the floor.

Good. Let's find the chair.

All right. Now we go into the next part of this process. Having restimulated you very nicely, we get into the next part of this process. Actually this process should be repeated several times, you know, really should be.

But I'm going to ask you now to think a thought. Did you think a thought? 5

Audience: Yes.

All right. Think another thought.

Female voice: Okay.

Did you?

Audience: Yes.
Well, tell me so.
Audience: Okay.
Well, all right. All right. Now let's think another thought.
Audience: Okay.
All right. Now let's think, one after the other, a whole bunch of thoughts.
Audience: Okay.
Got those now?
Audience: Yeah.
Getting a whole bunch of thoughts?
Audience: Yes.
Who's thinking them?
Audience: I am.
Well, are you sure?
Audience: Yes.
Well, all right. Let's think some more thoughts.
All right. How's that now?
Audience: [various responses]
You getting so you can think them? Hm?
Audience: Yes.
All right. Now that you have thought some thoughts, I am going to ask you now some things that your mother could worry about.
Let's just check them off, some things your mother could worry about.
Female voice: Yeah.
Oh, did you find some?
Audience: Yes.
All right. Let's check off some more things your mother could worry about.
Oh, did you find some?
Audience: [various responses]
Hm? Well, fine, good. Now to each one of those you've thought of good, good, good, good, good, good, good, good, good, good. Fine?
Female voice: Yes.
Good.
Audience: [various responses]
All right. All right. You got some now?
Audience: Yes.
All right. Now let's you think of some things that *you* could worry about.
Audience: [various responses]
Oh, did you find some?
Audience: Yes.
All right. Let's find some more things *you* could worry about.
All right. How's that, hm?
Female voice: Fine.
That pretty good?
Male voice: Yeah.
All right. *Now* let's think of some things your mother could worry about.
All right. How's that, hm?

Female voice: All right.
Pretty good?
Audience: [various responses]
All right. Good, good, good, good, fine, fine, fine, good, good, all right, good, fine, all right, good, good, good, good, good, *good.*
And now let's get some things *you* could worry about.
All right. You got those?
Audience: Mm-hm.
Well, good, good, good, good, good, all right, all right, okay, okay, okay, fine, fine, fine. Now let's get some things your father could worry about.
Oh, did you find some of these?
Audience: Mm-hm.
You did?
Female voice: Yep.
Oh, they're different than those things your mother would worry about?
Male voice: Definitely.
Well, fine, fine, good. Now let's find some things that you could worry about.
All right. You found some?
Audience: Yes.
Well, excellent. Now let's find some things your father could worry about.
All right. How was that, hm?
Male voice: It was okay.
Pretty good?
Male voice: Mm-hm.
All right. Now, do you have another person that was very close to you when you were young?
Do you?
Audience: Yeah. Mm-hm.
Close to you, another person?
Audience: Mm-hm.
Now let's get some things *this* person could worry about, the person you just elected there.
All right. Do you find some things this person could worry about?
Audience: Mm-hm.
Well, swell. Now let's find some things that *you* could worry about.
All right. Now how's that, hm? Have you found something that somebody could worry about yet?
Audience: Yes.
Well, all right, good, good. You really have then, hm?
Audience: Mm-hm.
You really have?
Audience: Yes.
Okay. Now if you've done that, I want to ask you now to think a thought.
Female voice: Yes.

472

All right. Think some more thoughts, one after the other.

Audience: Mm-hm.

Well, all right. Is it easier for you to think some thoughts, hm?

Was there any difference? All right. Now let's just see if there isn't. Now let's think some more thoughts, one after the other.

All right. Now were these thoughts sadder or happier than the thoughts you were thinking earlier?

Audience: Happier.

Hm?

Audience: [various responses]

Pretty good, huh?

Audience: [various responses]

Yeah, well maybe this mind stuff is real simple after all.

All right.

Now I want you to do something that is very, very difficult to do. Find the floor.

All right. Find the chair.

Find the floor.

Find the chair.

And now let's find some things we could say to people.

Now this time, though, let's get the idea of saying them sort of, you know, and really saying them to people and people saying "Okay."

All right. Now how is that? That a little easier?

Audience: Yes.

Huh? A little easier?

Audience: [various responses]

Well, that's just fine. Now let's get some things that people could say to you.

Now let's get you saying "Okay" each time.

All right. How's that? The things they're saying better or worse to you?

Audience: Better.

Oh, they're saying better things to you? What do you know. Well all right.

Now we've got that real good?

Audience: Yeah.

Hm? Got that real good? Well all right.

Let's find the floor.

Let's find the chair.

All right. Now tell me some things which you could say to a medical doctor.

Audience: [laughter]

And have him say "Okay" each time. He says "Okay" each time now.

All right. We got that?

Audience: Mm-hm.

You found something you could say to him?

Audience: Sure.

Well, that's fine. Let's find some more things you could say—a medical doctor, just a few more.

Got them now?

Audience: Mm-hm.

Well, fine. Now let's find some things a medical doctor could say to you—and you say "Okay" each time—great aplomb—"Okay." "You're going to die." "Okay."

All right.

How's that, huh?

Audience: Fine.

Pretty good? Did you say "Okay" every time?

Audience: Yes.

All right. Now that's just fine.

7 All right. Now let's get some things that you could say to an unconscious person.

Audience: [various responses]

Female voice: The other person say "Okay"?

Let's find some, and have the unconscious person say "Okay" each time.

Oh, we can find some more.

All right. Now that's just fine, that's just fine. You did find some?

Audience: Yes.

All right. What could an unconscious person say to you? Let's think of some things.

And you say "Okay" every time now.

All right. How's that, hm?

Audience: Fine. Okay.

Pretty good? Pretty good? Kind of knock you out?

Audience: Uh-huh. Yes.

Well, if you're getting audited, why, get that audited some more. Because I told you, this was tough stuff.

Now get the floor.

Now let's find that chair.

Did you find the chair?

Audience: Yes.

All right. Now what could you say to your family?

Audience: [various responses]

Have them say "Okay" to it every time. What'd you say to your family?

Have them say "Okay" every time, now.

All right. Now, did you find some things?

Audience: Mm-hm. Yes.

Find some things you could say to your family?

All right. Now let's find some things your family could say to you.

Did you find some things, hm?

All right. Did you say "Okay" to all those things?

Audience: Yes.

Hm? Well, let's give them a couple of more "Okays."

Audience: Okay.

All right. Now let's give me some "Okays."

Audience: Okay.
All right.
Audience: Okay.
All right.
Audience: Okay.
All right.
Audience: Okay.
All right.
Audience: Okay.
All right.
Audience: Okay.
All right.
Audience: Okay.
All right.
Audience: Okay.
All right.
Audience: Okay.
All right.
Audience: Okay.
All right.
Audience: Okay.
All right.

Audience: Okay.
All right.
Audience: Okay.
All right.
Audience: Okay.
All right.
Audience: Okay.
All right.
Audience: Okay.
All right.
Audience: Okay.
All right.
Audience: Okay.
Good enough.
Audience: Okay.

All right. Now let's give the fellow sitting next to you some "Okays."

Audience: Okay.

All right. Now let's give the rest of the audience "Okays."

Audience: Okay.

Come on everybody, let's give the rest of the audience some "Okays." Come on.

Audience: Okay.

Come on, give the audience some "Okays."

Audience: Okay.

All right. Now let's give the rest of the audience some "Okays" and receive their "Okays," too.

Audience: Okay.

All right. Now, that's fine. That's fine, that's just good.

Now I want you to give the rest of the audience, now, some "That's the way it is." And receive from them "That's the way it is." Go on.

Audience: That's the way it is.

Tell them.

Audience: That's the way it is.

Well, fine, good and thank you very much. Thank you. Now let's find the floor.

Find the chair.

And let's find the right-hand wall.

Male voice: Right over there.

And the left-hand wall.

Audience: [various responses]
All right. The right-hand wall.
Audience: Okay.
All right. The left-hand wall.
Audience: Okay.
All right. Let's find the floor.
Okay. Let's find the ceiling.
Audience: [various responses]
All right. Let's find the back of the room.
Audience: Okay.
All right. Let's find the front of the room.
Audience: Okay.
Thank you.
Female voice: You're welcome.
Audience: Thank you.
Good night!

THE EIGHT DYNAMICS

LECTURE 11
DISC 21
A LECTURE GIVEN ON 13 APRIL 1955
61 MINUTES

Good evening.

For any newcomer in the audience, these talks concern answers on the subject of human behavior and the resolution of some of the problems of human behavior.

There are a great many things in these two sciences of Dianetics and Scientology which resolve problems heretofore unresolved.

The more ordinary of these problems is the matter of IQ. Everyone knows that intelligence is intelligence and one has that intelligence, and that's that. Almost daily at the HASI (Hubbard Association of Scientologists International) Clinic, we disprove this–daily. People who come there for a week quite normally gain in intelligence something on the order of fifteen points. This is a tremendous jump. Even people who are in the class that would normally be considered moron and so forth gain similarly. So evidently something can be done about intelligence, so something has been done about this age-old stumbling block of human problems. How smart is a man? He's as smart as we audit him to be. [laughter]

That is one minor concern. Another concern which we have resolved with considerable ease is the problem of behavior as such.

Let us take such a thing as very hypercritical conduct. An individual is in high protest in all directions against the society and his fellows so that he himself cannot sleep or rest. And he doesn't recognize that there's anything wrong with him. He thinks that it's the society that is wrong. And therefore he must protest violently against it.

Well, with a little bit of processing, quite ordinarily this hypercritical state gets down to something approaching a reasonable state. Well, does that mean that we process somebody into an apathy so that he can accept his environment? No, actually an individual who is hypercritical has usually gone below apathy already. And the problems he is screaming about are not actual. And he is just dreaming up things to scream about because he doesn't really recognize the things around him which should be remedied.

Now, when an individual is in fairly good condition, those problems which he screams about are the problems he can do something about. That's quite a different type of critical behavior.

3 Nobody says that we shouldn't be critical of the society around us, but there is so much about which we could be critical that we consider it rather amusing, people going around being critical about hallucinatory things. You see how that sets.

Well, we can do something about that, not by making the individual apathetic, but by actually pulling him into a state of action and capability. An individual stops this process of sitting back and crying about an unactual thing. You know, he's crying because all the bananas in the city are actually made out of lead. I mean it's just as silly as that, some of the things they cry about. And they're very upset.

Well, let's take the organization. They get very upset because the organization itself is doing such horrible things, or people in the HASI are doing such horrible things. And unspecifiedly, you see—no specification.

Now, there aren't any horrible things really outlined. There are very few known. The organizations are liable to the inefficiencies to which Man is generally liable, but we get this interesting state of somebody being very upset about the motives or actions and so forth of an organization, which motives and actions are nonextant.

Now if they want to get upset about the organization, why, let them come around and ask somebody who's in the organization. They can show them several things that could

be gotten upset about, you see. [laughter] You know, there are some things in there that could be gotten upset about. But people don't get upset about these things. They get upset about imaginary things.

Well, we could get somebody into a state where he actually could recognize what is actually wrong with the organization, see. That would be quite a gain. That's quite a goal. That's pretty well up.

There are a lot of people in the country terribly upset about the government, and they don't know wherein. It's something on the order of a preacher down South who was brought in by the elders of the church, and he came in and he gave a beautiful speech. And afterwards, why—the elders were considering hiring him as the permanent minister—and he spoke to them and asked how he got along and they said, "Well, well, *ummm,* tsk!"

And he says, "Well, didn't I sound loud enough? Didn't I shout hard enough?"

"Well . . ."

And he said, "Well, didn't I argufy and sputefy enough?"

And one of the elders, evidently with the concurrence of the others, says, "Well," he says, "you argufied and you sputified, but you didn't show wherein." [laughter]

And this is analogous—the conditions to some people—about the government, you see. They say, "It's all bad and it's bad and we're real upset . . ." And bring them up the Tone Scale a little bit and they take a look at the government. And they can find some things wrong with the government, but this is the first time they've *looked,* you see. Most of the things being found wrong with the government aren't wrong with the government.

All right. Now, where else could we take this individual just on the basis of criticism? 4
We could take him upscale to a point where he could actually recognize his role in the society and his ability to do something *about* the government. Do you see?

Now, where we part company with the psychiatrist—the psychiatrist never was in company with us. We have a lot of pretty doubtful characters, once in a while, around, but never a psychiatrist. I mean, we don't get this low.

By the way, there are some people out in California—where else—who get upset about the fact that I take slams at psychiatry and psychology. And I ask them why and so forth

and somebody in the office finally told me why. It's because these people recognize that psychology and psychiatry couldn't stand up to these slams I give them and–that's the point!

Now, a psychiatrist is *very* suspicious of somebody who is active. Oh, that's bad! That's bad! Somebody that's active. A fellow walks in and he says, "How are you, doctor!" and so forth. Immediately after this, you know, and he says, "Good morning. Beautiful day! Now, let's see. What are we going to get done today?"

And if you were to follow right in behind him after he's left and listened to the psychiatrist, the psychiatrist would tell you "That man that just left here, you know–manic-depressive with schizoid tendencies." [laughter]

And you might point out to him, "Well, that fellow that just walked through here is executive manager of a billion-dollar corporation, and everything in his entire vicinity blossoms and blooms."

The psychiatrist says, "It doesn't matter. Overly active."

I was flat on my back one time in a hospital during the war and a bunch of these characters come around and explained to me–I couldn't have been more motionless. I mean, the only thing that was moving was my heart, slightly–and they told me I'd have to give up this rushing around. [laughter]

Well, they view with great misgivings anyone who is active. And so the normal belief in that field would be that if anyone was brought up to the level that he could actually see what was wrong, and where he would *do* something about it as the higher level than that, these people would say that man would be a revolutionary. He would be overactive. And that's not true at all. Because the government itself utterly depends on its having in its midst and around it enough active people who are doing something about what actually is wrong. And when a government no longer has these people in its vicinity, it is a dead government.

5 Similarly, an individual who is not working in life to remedy or make better the actual conditions which he finds around him is not liable to succeed. And if you want a good definition of success, it'd just be that: a person who can look around him and see what has to be done, what has to be remedied, what's actual, and then actually *can* do and *does*

do something about it. And that person is about eighty-four light-years above normal. So we're going pretty high.

Now, there is that fellow on a harmonic, you might say, below that same level, who *imagines* many wrong things. He stands there, he sees a steam locomotive. It hasn't any wheels, it has no stack, it has no firebox and its boiler is empty. And he stands there and he looks at it and gets passionate about this steam locomotive and he says, "It is the most *diabolical* thing in the world! Every piece of brass on that whole locomotive is trimmed with gold. What a horrible expense!"

You go and you look and you, one, can't find any brass, and you certainly can't find any gold. What most people do about life. They really never notice the missing stack, the missing wheels and the empty boiler. See, they never notice that. They're upset about it.

These are people who cannot look at a condition. They can look away from a condition and then sort of figure what the condition was. And that's a pretty hard thing to do, to accomplish something starting from that point.

We have to look around and find out what actually *is* wrong or *is* taking place. We have to be able to observe the actualities in our environment and then do something about these very actualities. Not something else.

So there's where criticalness leads. And there is the scale of criticalness. First, the individual, really the bottom, where the individual won't even complain about hallucinatory wrongnesses, you know. He's *real* apathy.

And then up above that, where the person talks about hallucinatory wrongnesses, you know. Lots of things wrong, but he doesn't show wherein.

And right up above that, the individual who gets the glimmering that there is something wrong and is determined to get the actual thing that is wrong. And then up above this level, the individual who *can* look and find the things that are wrong. And then above that the individual who not only looks but knows he can do something right about it. And above that the individual who can look, see what's wrong, recognize its remedy and act to remedy that wrongness. And if you had a lot of these boys up here, you'd have a society. I mean, you think you got a society now, you haven't.

482

6 Now, where we part company with the nineteenth-century school of thought, as represented by psychology, is that Man must adjust to his environment. Psychology said Man must adjust to his environment, see. His *whole* salvation depends upon his adjusting to his environment. Well, look, if there are a lot of things wrong in that environment and they actually are wrong, then according to psychology definition, they should also be wrong with the individual. Think *that* over for a moment.

If everybody in his town has a broken back, then he has to have a broken back. You get this as a complete washout of the individual?

Now, our view of it is an individual is as well off as he *adjusts* the environment to him. It's a completely different view. Everybody in his town has got a broken back, so then he ought to fix them up so they don't have broken backs. You get the idea?

Now we would consider that individual a healthy individual. And we would consider the individual who adjusts to his environment a sort of a hopeless thing. The whole history of Man is completely dependent upon that fellow who can adjust the environment to him.

Now, our departure, then, was a quite definite departure, but we see these two things in relative position to each other as on this same band that we've just been talking about, with relationship to criticalness.

The individual who adapts himself to the environment couldn't be critical of the environment at all, you see? He says, "The environment is real and actual and I just got to fit myself into any round hole or square peg that comes along. You know? That's it."

Now, societies have not progressed at the hands of such individuals. Anything that you have, like or want in this society at this time is to some degree dependent upon the activities of individuals, or yourself, in adjusting the environment to themselves, or yourself.

Now, we see this then as a possible improvement: that an individual who heretofore has been lying supinely and letting the drill presses run across him, who has been, you know, kind of going along the traffic stream and hitting other cars and bouncing off those . . .

That's the optimum personality in psychology, see. He drives along and adapts himself to the environment. That doesn't mean he drives along because the other cars are driving along. The environment is there and he just caroms off various cars until he finally gets to a destination, see. [laughter] Total adaption to environment.

Now, we take this individual and we find out that we're not going to build much of a society with this fellow. And we're not going to build much of a society with this philosophy extant in it, because it's a sort of a piece of dry rot in the middle of an otherwise active civilization.

This individual will be as good as he can adapt the environment to himself or to his 7 group. And we have a further thought which is entirely foreign to the Freudian school of thought, the psychological–which is an earlier . . . You know, psychology is older than psychoanalysis by many years. It practically went out just about the time psychoanalysis was coming in.

And the school of thought of Freud, and the earlier school of thought, was built around an "only one" computation, where each person in the society thought of himself as the "only one" there. And the one dynamic, the urge toward survival, the First Dynamic of self, was the only one which was recognized.

And so the psychologist hears this statement, "An individual is as good as he can adjust the environment to himself" and he says, "Oh, no, no, no, no. *Brrrr!* Horrible! That's going to fill the whole civilization full of maniacs!"

You see? See why he thinks that? Because his entire thought channel is along the line of the First Dynamic. There is only one on Earth. Each individual thinks of himself as just one and there are no other individuals. This is a sort of a psychotic state which is accepted as normal.

Now, we have to go upscale and examine the Third Dynamic before we can understand this "adjust the environment to oneself." And that's very easy to do when we adjust it to the Third Dynamic, because the Third Dynamic is the urge toward survival of a group.

And an individual being part of or working with or serving or being served by a group is part and parcel to that group, works with that group, and each individual has within himself a potentiality and characteristic of being able to work as part of a group. And actually a man is not very happy unless he can attain to some small group. Even the criminal has to have a gang.

484

Now, when we think now of adjusting the environment–Man has to adjust the environment to himself–we're not talking about him adjusting the environment to a bunch of "only ones," whereby we would have continual conflict and fight, war amongst individuals.

We're talking about Man adjusting the environment to Man, and we've broadened it up to the Fourth Dynamic–Man has an urge to survive as Man because he is a man and because there are men. And individuals *everywhere* work in the direction, to some degree, of bettering Man's survival. And each individual is working toward the bettering of the survival of the groups with which he is involved.

And a smaller group, a specialized group, comes under the Second Dynamic–the family. And he also quite incidentally works for individual survival when he's in pretty good shape, because there's a joke back of all of this that we know in Dianetics and Scientology. We learned it in Scientology–this business about survival.

8 How do you make an "only one" if it's this important to thought this way. Because you see, it *is* important. Actually, the idea that we're all "only ones," that every baby thinks of himself as the only baby on Earth, this whole concept, although fallacious, would make it impossible for us to assume–if we believed, you see, this concept of "only one"–then it would make it impossible for us to accept that Man is as well off as he can adjust the environment to him. You see, it would be impossible to accept that.

And the reason it would be impossible to accept that is because you think of "Gee whiz! You mean every truck driver I run into is trying to force the environment into the frame of reference of a truck driver. And every clerk I run into is trying to make the environment adjust itself to a clerk, and every other being that we run into is trying to adjust the environment to himself. And look at this because obviously it can't work. It just won't work."

And sure enough, if you think of the "only one," it won't work, you see. So that psychology was never able to accept and could not today, even vaguely, accept this idea.

Let's take a little further look here and find out that an individual is at his best and is happiest when he is expressing the maximum number of dynamics in his beingness.

Now, I'll tell you why this "only one" is a terrible joke. We do have some modern thinking. And there's a great deal of *very* modern thinking in Dianetics and Scientology–enough

485

of it so that one indoctrinated in Dianetics and Scientology doesn't easily, at one swoop, communicate what he knows to somebody else. Because the other fellow thinks he knows a lot of things, and that are very involved, that aren't particularly true. And his belief that he knows all these things are enough to debar his acquiring any simplification of this entire catalog of knowingness.

See, you go down here and you talk to a medico and the medico has got tremendous catalogs of illnesses. And that my goodness, there's illnesses and illnesses. And that book there, that's specialities on difficulties with toenails. You set that aside and we go through this book and we go through this, and it says this is specialities in the handling of scalpels.

And we set that aside, and we just accumulate this tremendous number of labels and facts. And we get over here and we get *this* book and this is the number of parts there are in a brain from a medical man's standpoint. *Ohhhh!* He thinks he knows something about the brain because he knows a lot of names. But his patient sits down, his patient is sick–the medico can't say "abracadabra" and so forth and all of a sudden have the patient be happy about his illnesses. Uh-uh! He can't do that.

Well then, why does he think he knows anything about the mind? He can't change it. But he has this *huge* battery of labels and he's falling across these labels. They're a forest of swords. To get across this vast field would be impossible for him.

So he just kind of sits down on the least sharp sword he finds and says, "Well, some specialist will have to know all about this."

Well, that's an "only one" characteristic, isn't it?

9 One of the finest specialists in the country, Dr. Pottenger, who is such an expert with TB that–he's practically the only one you'd really go to in the United States if you had a bad case of TB. You'd go see Doc Pottenger. And Doc Pottenger would put his hands on your chest, and he'd say, "Oh, well, two spots already. Well, that's fine. We'll see if we can't do something about this."

And he'd put you to bed and then the next thing you know, you'd get well because you'd want to please him. That's right. People don't dare die around Doc Pottenger. It would *upset* him. [laughter]

486

But he is a great specialist. And he said to me one day in his office, he said, "There's only one trouble with medicine today." He said, "There are more and more and more specialists and more and more and more specialists, in more and more and more specialties." And he says, "Where, in all this mass of specialties, do we find somebody who knows something about sickness and medicine?"

That's quite a point! Because every time you go to a specialist, he knows immediately that what you've got is *his* specialty, see. You walk in there–you walk in, you see this fellow who is a specialist. Or what do they call them? Phrenologists: specialists in fractured skulls. [laughter]

Anyway, you walk in to see this specialist in fractured skulls and you've got a broken finger. Ha. You show him your broken finger and he talks to you about your fractured skull. We don't get anyplace at all. He's a specialist. He expresses that specialty.

If you have something wrong with you and you go to see a dentist, he'll tell you it can be cured by pulling out all your teeth. It doesn't much matter what dentist or what malady, you'll get something of this expression.

You see more young people walking around without any teeth, and you say, "What was the matter with you?"

The person says, "I had arthritis."

"What's this got to do . . . Where did you have the arthritis?"

"I had it in my right leg."

You can look in vain in people's right legs and you won't find any teeth. [laughter]

So as we look over this, we have to examine this "only one" if it's the thing that drove a former attempt at formulating a science into the discard, as far as practical use is concerned. It must be quite an important thing. Well, it is an important thing, because if we had the idea that everybody was a separate individual and nobody was pulling with anybody else except under the duress, maybe, of force or something; if we said there's no native desire to work together; we said there's no *slightest* compensation as being part of a group–we would finally develop people so detached from reality and so far from any ability to understand

their fellow man that they would actively contemplate the destruction of Earth and all creatures on it. Inevitable, isn't it?

And we have developed such people.

Now, there we get everybody getting more and more separate from everybody else, you see. Well, I won't say what role this philosophy called psychology has played in this or what role psychoanalysis has played in this. It would be impossible to estimate it. It might be just a sign of the times, but all these people have been taught this concept that the individual is as well off as he adjusts to his environment, and that individuality is the only thing an individual can express. In other words, we're all a bunch of "only ones." And that is so improper that it doesn't work–and actually, if it is expressed continually, will drive men into madness. 10

If you don't believe that sometime, just take some little kid and keep insisting that he is much better than his fellows, he has more responsibility for himself because he is a member of this *great* family and he has *more* responsibility than other children. And he is *different* than other children and he has *breeding* and he has *talent* and he has to *support* these things. And he's got to *realize* that he is a Junker. And *Junkers* are all different and they have something to support. And he has something to *live* for, you see, that's *different* than other boys.

And he goes out there and he's slumming down in the alleyway when he's quite small, before they break him of it entirely, and the kids are down there and they're throwing mud at each other. And boy, he just gets mud from the top of his head to the tip of his toes. And they yank him inside and they say, "You mustn't play with these other boys, because *you're* a Junker, you know. You're special." [laughter]

Now we get this family years later wondering why they have to take this kid to see a psychoanalyst, who doesn't do anything for him. Why is the rich man's son, raised in such an atmosphere, proverbially a difficult person? Why did they send Loeb and Leopold to prison except on the "only one" computation? They were telling them all the time, "You're just one, you're just one, you're just one. You're something special, you're something different. You're not like other boys, you mustn't be part of that group."

488

11 And what did this do to these people? A man is eight dynamics alive. That's how alive a man is. He is eight dynamics alive.

There are eight urges toward survival as we subdivide them in Scientology and these eight urges toward survival are:

Self–urge to survive as self.

Urge to survive through sex and the raising of children and the supporting and continuance of families.

The urge toward survival as groups, and that's any kind of a group.

And the urge toward survival just as a man. The urge to survival for all men on the part of one man, you see.

And the urge toward survival as simply life forms. The urge of a life form to survive. Just that *it* should survive.

And then the urge toward survival for this universe, which is space, energy, matter, time.

And then the urge toward survival of spiritual things, or spirits, if you wish.

And finally the urge toward survival of infinity, which is the Eighth Dynamic, which is an infinity turned on its side. We could call this a Supreme Being if we wanted to.

But here we have one, two, three, four, five, six, seven, eight. And just imagine now that we had eight rods up here, each one of them just this tall. And we had this as their full, total height. An individual would be as alive as he had all of these rods.

And then we come along and we say you're the "only one." And we put his attention over here on number one and we have immediately blurred out some portion of the remainder. It would take a great deal of punishment, it would take an awful lot of duress, to much knock down these other rods, but Man manages it.

Now, his family keeps saying, "You're different" or "You've got to behave" or "The group isn't for you" and so on. What are they doing to him? They're killing him. It isn't that the individual *also has* a Third Dynamic, the dynamic of groups. He is *natively possessed* of this dynamic and it is part of the life which he experiences. And when we take that and diminish it or pull it out of his makeup or blunt it or dull it, we have made him that much less alive!

If a man were totally alive–this would be impossible–but if a man were totally alive on the First Dynamic and no other dynamic existed of any kind whatsoever, he would be one-eighth alive. You see that? One-eighth. And things would look one-eighth as bright to him and that wall over there would be one-eighth as real as it should be. And therefore he would have one-eighth the responsibility that he should have.

And therefore, like criminals like Leopold and Loeb that now get written about in the *Saturday Evening Post* in this aberrated society–it's one of the cheaper journals, *Saturday Evening Post,* but it did have a good artist drawing for it one time or another. But the *Saturday Evening Post* has given four installments to a couple of fellows who have benefited Man to the degree of killing a small boy as a sex crime. *Daaaaa!*

I don't think it can call itself a magazine anymore to me. Because if in that they had given data and material that would prevent this from occurring or would better such circumstances in the future, then there would be some sense to it. But all it is, is a maudlin stirring of so-called facts to titillate the appetite of the reader.

Now, these boys being totally responsible for self–let us say they were 100 percent responsible for self. This would be impossible, but let's just say they were. They would have *no* responsibility for any other man, dog, cat or object or moment, beings, spirit–anything in the whole universe. You would then have accomplished a horrible *monster*. A monster, nothing less. And so individuals who are driven back to this line can occasionally accomplish monstrous things.

12 It is only when the Third Dynamic is taken away that crime can even vaguely arise. Only then can crime take place. We examine the criminal, we find out, in all of his various departments, he is the bringer of death. That's all. That's his total gift: death. Not a very happy frame of mind to be in. And he's a very unhappy person.

Now, when we break it down to only a First Dynamic, we have broken it down as well–broken down the First Dynamic to where what is granted and what is grantable is death. And nothing else is grantable. Nice view, isn't it?

If we went ahead and worked on this philosophy of Man being an individual only and without any feeling for his fellows, no responsibility for them, that every man was thinking about himself and for himself forever, if we went ahead and specialized on this, if we brought

up all of our children to believe this, we would finally achieve a society of criminals. Only when Rome had achieved this philosophy did it die. Rome had achieved this philosophy at the turn of two millennia ago. They were perfectly willing to see their fellow men torn into pieces by wild beasts in an arena. A bunch of "only ones."

They were crazy, these people. They were very unhappy. And these insane people had an empire which had been built for them by sane people. And then the sane people had gotten so they felt better than the rest of the people on Earth. And there was only one thing you could possibly be, and that was a Roman. And all other things were despicable.

So the Roman became a sort of a First Dynamic as a Roman, you see? And he fell away from his companionship of the rest of the races on Earth. And falling away from that, he fell away from the Third Dynamic of being a Roman and at last was simply a mob of criminals.

Now, the sad history of Rome wouldn't be called sad to anyone who had been around in those days and had had a couple of lions nibbling upon him in an arena. People felt strongly about this. They felt strongly enough about this to overthrow that entire empire.

13 In other words, how do we bring an empire up to a level where it can be overthrown? How do we bring it up to a point of where it can be overthrown. We just teach everybody in it to be an individual who has no responsibility for any other individual. We make nothing but specialists in the sciences. We do not teach anyone who is in the field of physics any of the humanities. We don't teach anyone in the humanities any of the exact sciences. You get the idea?

We turn out engineers who have no more command of the King's English that–you say "Macbeth" and they say, "I heard of that. I heard of that in uh . . . I heard of that in high school. Yeah, *Macbeth*. I heard of that in high school. It was written by uh . . . somebody. Yeah. I well remember . . . I remember I had to memorize a–memorize something from *Macbeth*. Just a minute. I'll remember it here, just a moment. 'The quality of mercy is not strained.'" [laughter] "Yeah. I remember."

These people have no feeling for the arts at all. They can become extremely engrossed, because they're *specialists,* they're engineers. They're beyond such things as these human impulses.

And we give them some laboratories and let them build weapons to blow up more sections of Earth than they could build.

I know. I asked one, one day. I said, "You know," I said, "I saw a section of desert, pretty nice desert, that got blown up by an atom bomb." And I said, "By the way, just offhand, could you blow up another section like that?"

And the fellow said, "Yeah. Yeah, we could blow up a whole town."

And I said, "Well, that's very interesting." I said, "Could you build one?"

I made him sick. He got sick. When I deal with these boys, ordinarily I don't much believe in pulling the punches. I don't think that government itself has any real thought in this direction, but here we have an unbalanced education being handed out to a great many people.

Be all very well if people in the humanities understood a little bit more about the exact sciences. It's quite laughable to ask somebody in the humanities. He says, "Well, what we really need on this job is a statistician." And what he means by a statistician is somebody who can add columns and average them in some fashion or another. A statistician would be so much more than they demand of him, if you really looked at what a statistician could do, that he'd take a long time doing it.

They say, "Well, we're using a scientific methodology in doing this." If you took the scientific methodology out of the humanities and tried to apply it to engineering, *nothing* would happen. Trains would not run, tunnels would all collapse, buildings would all fall down, and there would be nothing but solid bacteria in your city water systems. They have no real appreciation of it. But similarly and unfortunately, the engineer has very, very little knowledge of the humanities. Very little. He's a *pauper* when it comes to this.

Unless a society has more broad feeling for itself, unless it has within itself some common 14 denominator of interest, it starts falling apart into a bunch of "only one" characteristics. And what happens then? What happens? You get dark ages, that's what happens, because everything goes out of communication.

All right. Let's look at this on a happier side. Let's look at it on a nice, happy side. What do we mean by these dynamics? We mean the total assembly of possible communications.

Now, let's just revamp your whole idea right now of dynamic. It isn't some urge that is expressed by a small arrow going through your head. It is not something that is on a graph

492

and in your pocket. It is a desire to survive in a certain direction and sphere of action. That's what a dynamic is. But much more important than that, let's just consider it as a lot of possible communications.

Now, the funny part of it is, is you're as well off as you're in communication. That's interesting, isn't it? We can prove that. We have a triangle in Scientology, it's called the A-R-C Triangle. You'll see Scientologists, you know, they sign their letters or something of the sort, "With ARC, Bob" or something like that. What's he mean? He means Affinity, Reality, Communication, and this Triangle itself sums up to Understanding.

Do you think if the whole world understood everything else in the world, that any part of the world would hate any other part of the world? If all parts of the world understood every part of the world, could there be any hate in the world at all? No, there sure couldn't be. There sure couldn't be.

Understanding is composed of Affinity, Reality and Communication. And these three factors, combined one with another, are themselves life. The potentialities and characteristics of life are contained in these three things.

What do we mean by *affinity?* Actually, we mean the consideration of distance between communicating points. That is what we mean by affinity. It's an engineering definition, if you please, for "love." All of the various emotions, efforts and so forth all lump under affinity.

Now we have over here reality. How real, how actual are these things? In other words, how much are we *agreed* upon these things?

And over here we have C, which is *communication:* the ability to exchange ideas concerning actualities with affinities. We can't exchange ideas or communicate in the absence of some agreement, in the absence of some liking or affinity. You see, we have to have liking or affinity of some kind. And we have to have agreement of some kind in order to have communication.

And we can demonstrate in Scientology that the only universal solvent there is, is communication. That's really a universal solvent. That does the darnedest things. It's the most remarkable thing there is. You handle communication while you're processing somebody and it is utterly fantastic. It is an actual scientific miracle which occurs when you apply, correctly, communication processing to an individual. What communication can do for a

person is demonstrated in the fact that when not enough communication is done, it can make him sick. Now, that's an oddity, isn't it.

Let's take an individual who has theoretically no communication and he's sort of lying there like a rock, you know? He has no communication at all and all of a sudden somebody says three words to him, see, like "You darned fool." 15

And he says, "Boy, look at this. Look what I got here. I have some sense and meaning from an exterior source. And, man, is this precious. I'm now going to dedicate my life to being a darned fool." [laughter]

Now, that's actually the operation of the image pictures which a person has. The communication is so *scarce* that he picks it up and hugs it to his psychic bosom forevermore. [laughter] And he won't let go of it until you or an auditor comes along and says, "How are you, Joe? How are you, Joe? Well, that's fine. I'm glad you're feeling good. Fine. How are you, Joe? How are you, Joe? How are you, Joe? Well, hello, Joe. Okay, Joe. How are you, Joe?"

And the fellow will say, "You know, I don't feel like being a darned fool now. I'm Joe." [laughter]

All right. Here we have something so powerful that just a few drops of it—completely different than medicine. Medicine, if you use a quart, will probably kill somebody, but if you use a teaspoonful, it'd probably help them. That's strychnine, you know. You take a spoonful of strychnine and it actually will help somebody. Bad heart or something of the sort. Nitroglycerine, another thing. They take a spoonful of nitroglycerine, they get away with it. But if they take a quart, they don't dare belch. [laughter]

Well, it's quite the reverse with communication. Quite the reverse. You give somebody a small measuring-spoonful of communication and he says, "Hoooooo!"—no good. And generally, that's about all there is available in the society that's starting to go out of communication with itself. You know? A very inadequate spoonful.

The last time you were driving down the road and another driver said, "Well, sure a swell day, isn't it?" Last time you did this was quite a long time ago, isn't it, huh? You were driving down the road and a driver in another car leaned out, even with the stop sign, and he says to you, "Gee, isn't it a nice day?" That's such a small dose that it would have

restimulated you into believing he was crazy. [laughter] You would have gone driving on down the road thinking, "I wonder what was wrong with him."

All right. Communication: It's quite important, in communication, to have some basis of agreement. In other words, some similarity so that we can talk. We at least have to know the same language, don't we, in order to talk. Of course, there are other types of communication than talking, but if we don't know at least the language, why, we have a hard time getting along. I have talked to people whose language I didn't know and have been fairly successful at it, at least from my viewpoint. At least I got the chop suey and so forth. [laughter] I didn't starve to death.

But the point is, is we have a common thing like language, well, then we *can* communicate. Do you see this?

16 All right. Now look-a-here. Here's this fellow who is all up here on the First Dynamic and no other dynamic—he's going to be having a hard time with his language, isn't he? Well, what's this about the medico with this "huge book which has all the nomenclature about the mind." And he tells us about our autonomic nervous systems and our medulla oblongatas. *Vvvv!* And even a Scientologist says to him, "Huh?" [laughter]

And the fellow says, "Well, it's very simple, why she's crazy. Her autonomic nervous system is crossruffed with a deuce of spades." And he diagnosed, diagnosed, diagnosed, diagnosed, pages, pages, pages, pages, textbooks, looks it up, marks all the places, makes a complete analysis, turns in a report twice as big as *The Book of Names,* and the person is still sick. Why?

Because he's not communicating on the subject of that person's illness! He's just communicating on a one-terminal basis. There's nobody else listening. That's a one-terminal communication. A bunch of labels, and he understands them and the patient doesn't. Because there's no communication. It takes communication to make a patient well. Why? Of course, you can impress a patient this way, but you don't make them well.

There's many a fine old medico sitting out in the sticks. Amy Glutz comes in. She says, "I got that misery again."

He says, "Where you got it?"

And she says, "Right where it always is. You durned fool, it's right where it always is. Where's the medicine?"

And he says, "Well now, I don't know. I don't know. You sure been taking an aw-w-w-ful lot of this Scotch I've been giving you, Amy."

And she says, "Well . . . it is pretty bad."

And he says, "Well, all right. It's pretty bad and . . . Here's a prescription for a pint in a medicine bottle."

And she says, "Well, okay," so on.

He knew her, see. She knew him. They could talk. Amy finally goes to town to live with her daughter, who married very well, and she gets this craving and she goes down to see a Park Avenue specialist, and she winds up in the Mayo Clinic. And they take her stomach out. [laughter]

She didn't quite know how this happened. She went into a Park Avenue doctor's office and they said the fellow was a good doctor, but she didn't see the doctor, she saw a nurse. Saw some other nurses and then she saw some technicians. And then they took some X-rays and then she saw some more technicians. She never got a chance to talk to anybody. These people just went around silently clicking the handles on machines.

She hopes somebody is going to say something somewhere along the line. She finally gets to Mayo Clinic and wakes up out of the ether. Nobody to talk to there either. Get the idea?

No communication. You know, I remember a little kid that was screaming and hollering one time—screaming and hollering and having an awful tantrum. Oh, he was just having a wingding. *Beautiful* time. There was company present. We were the company.

And he was just screaming, throwing his heels. And so I went over to him and I asked, "Who do you want attention from?"

Kid looked at me and said, "You."

I said, "Well, you got it."

So he shut up. [laughter]

Some *understanding.* Get the idea?

Now, if we made a world of specialists, each one of whom understood completely that he was the only one there was, we would have a world of noncommunication, wouldn't we?

13 April 1955

496

And so that world could hate. That world could go to war with itself. And that world could be sick, because it would be at best only one-eighth alive.

17 So let's look at these dynamics—these various urges toward survival—and let's see in these dynamics an opportunity to communicate. In each dynamic there's an opportunity to communicate. Even in the First Dynamic there was more opportunity to communicate than modern man (but not ancient man) had supposed.

There's this thing called exteriorization. Whoever thought that a fellow could be three feet back of his own head? We weren't talking about mysticism, magic, psychic souls or something—a bunch of *vias.* We just said to somebody one day, "Be three feet back of your head," and he was. His body was sitting there and he as a personality was three feet back of his head.

The usefulness of this was tremendous, but it demonstrated to us that we had never scraped the bottom on the First Dynamic. We were there then. Then for the first time we had hit the First Dynamic. Because Man himself, as he sits there and talks to you or stands there and talks to you, is a composite being.

Of course, there's some part of him in control of the other parts of him for him to be sane or rational, but at the same time, he is not *one* talking to you.

A lot of people get inverted on this and they talk about "saving their souls" and you call that religion. You get the idea? A fellow saves his soul. How could you save your soul if you were your soul? It would be puzzling, wouldn't it? Well, they've been puzzled about it for a long time. [laughter] If you don't believe they've been puzzled about it, try and get a rational explanation out of some of the earlier religions, like the Masai witch doctor or something of the sort.

Now, here we have, then, a picture where the actual anatomy of the individual had not been fully understood instead of, as psychiatry has a tendency to believe, psychoanalysis kind of believed . . . Oh, psychoanalysis believed in a populated skull though, by the way. There was this basic, barbaric, bestial fellow and then there was the censor, and there were . . . There was a heavy population in the First Dynamic. I beg your pardon.

It was darned—it was overcrowded, in fact. There was the unconscious and the "reconscious" and the "bounce effect." No, that's, pardon me, that's in metaphysics. That's a rapport between two ghouls who have been ostracized. Yes, a bounce effect. All nonsense.

But we found that the individual himself was not one, see. As he stood there, this being with a body and so forth, he was not one.

Psychiatry had so far believed that he was one, that he thought he was a machine, see. He was kind of something like a biological hurdy-gurdy or something that went round and round and shuffled out thoughts like you shuffle a deck of cards.

Very early I was researching in the field of electronic brains and I was singularly struck with a very great oddity: that the moment an operator walked away from the brain, it stopped computing. You know, he'd take his fingers off of it and it'd shut up. And so I communicated this to some of my fellows in the field of physics and so forth, and I said, "You know, it's a funny thing," I said, "you know, when you stop running one of the things, it quit."

And one of them said, "Oh, you think so."

And he took me over and showed me an ENIAC. First time I'd seen an ENIAC close up.

And he said, "You see?" and he threw on the switch. And it just sat there, and it ran and it ran and it ran, and it shuffled things. And we walked out of the room. And we came back, and it was *still* hunting in its card files and *still* tabulating over here, and so on.

And this engineer was standing there saying, "You see, that's Man after all. He's just a big machine. Doesn't matter whether you do anything to him or not. He really doesn't hurt. You know, he's just a machine. A sort of a biological . . . Like a vegetable. And this is the kind of a thing that's his brain, and this is what we ought to be studying."

He was giving me this big explanation. We went in the other room, we had a couple of drinks, and I asked the fellow, I said, "Who is the machine giving its answer to?" [laughter] That was tough. That was one secondhand engineer. Made a citizen out of him right there. [laughter]

18 Well, now, many years afterwards, I actually found *who* the brain–if it ever did compute anything–was giving its answers to. Giving its answers to the person that you talk to. But this person is being a body or being a brain.

So he says, "I am a body or brain." He only has to change his mind and say, "I'm not a body or brain," and be three feet back here. When he's back here, he isn't mixed up in machinery. He can think of his own answers. He doesn't have to get them off the computer.

In other words, there was an operator on this machine all the time. Identifying the operator and so forth and knowing what he is and what he is doing and what he is made of is definitely the business of the Scientologist.

In other words, a Scientologist is no longer working with machinery. He is working with the operators of machinery. And the sooner he begins to realize that a machine is as good as it has operators and no better, why, he begins to be very successful. A lot of people around in Dianetics are still working on the basis that the *machine* is all you have to repair.

I remember one time we fixed up a racing car. Boy, we shined it all up and, you know, adjusted it and tuned it up and put in new spark plugs. And, oh man, I mean that thing just *purrrr,* you know, *purrrrr.* And it was sitting there waiting to go around the track and the driver came out.

And the driver had been kind of nerved up just before the race, so a buddy of his had slipped him a couple, you know. A couple off the hip. The fellow had bent his elbow quite liberally and he came over and tried to get in the car's image. [laughter] We got him over and got him behind the wheel and you know he didn't win the race? Was the best car there–but the driver was half the time trying to drive through the grandstand.

If the car had been loosed up though and if you'd just taken the car around the track, you know, and turned on its throttle real good and let it go, it would have gone into the grandstand for sure. So a drunk driver was better than no driver, wasn't it? [laughter]

All right. When we look all this over, we find out that the goal of Man is not necessarily to be an unconscious, impulsive part of all the things that are. That's not a good goal for a man–you know, sort of *run* by everything–but a perfect knowing part of and participant in any and all of the functions of life.

And when an individual is so capable that he can associate without any fear on his own part and without any slightest qualms with any part of existence, he's got *all* eight dynamics going and they're all in communication. And if you had a race of men like that, you wouldn't have any specialists. You'd have a civilization.

Thank you.

GROUP PROCESSING: FIND PRESENT TIME

GROUP PROCESSING 11A

DISC 22

A GROUP PROCESSING SESSION
GIVEN ON 13 APRIL 1955

49 MINUTES

Now we don't have much of an orderly process this evening, but we may have an interesting one. The whole idea of the processing this evening is going to be present time. 2

Now what do we mean by present time?

Many individuals are sort of detained in the past, shall we say? Something in the past, as they went by it, you see, it was *then* present time, says, "*Ta-da-da-da-dat.* We mustn't leave here." You know, such as a dentist and so forth. These things have said, in the present time *then,* you see, "You mustn't go from here."

And an individual comes into present time to the degree that he shakes loose of these things. You got that very well.

But there is an entirely different aspect to present time. Some people find present time much too real, much too real. And they aren't in present time, you might say, to the degree that they are afraid to be. They think there's maybe something in present time they don't want to associate with. So I'm going to ask you a question right now and snap my fingers, à la 1950.

I'm going to ask you a question. I'm going to snap my fingers and at the moment I snap my fingers, I'm going to ask you to give me the instantaneous answer that occurs to you. You know, the *first* answer that occurs to you *after* the finger snap.

How old are you? [snap]

Male voice: Thirty-three.

Got it?

Audience: [various responses]

Well, did you get any age different than your own?

Male voice: Yeah.

Got an age a little different than your own?

Female voice: That time.

Well now, let's think that over for a moment, let's think that over for a moment and let's see whether or not there is anything in *that* year–you got the year spotted? If it's today do the same thing. If you gave your right age, why, do the same thing.

But is there anything in the year which you mentioned that you *could* go into communication with?

You find something in the year which you mentioned you *could* communicate with?

Do you find something?

Audience: Mm-hm. Yep.

Got something you *could* communicate with in that year? Well, fine. Well, fine.

Let's now find something you could communicate with in the world as it exists at this moment. Something you *could* communicate with in the world as it exists at this moment. For sure now. Absolutely sure that you could communicate with this thing in the world at this moment.

We got it? Got something, huh? All right.

Now let's find again, and if you got your present age, why, find something in the world as of this moment, but let's again find, if you got an earlier age than you really do have, something in *that* year that you could communicate with.

You got it, hm? Find something in that year you could communicate with? Well, all right. All right.

Now find something in the world as it exists right now that you could communicate with.

Find something you could communicate with, with ease and comfort? Pleasantly? That you'd be very *glad* to communicate with?

Find something in this modern world you could communicate with easily, no strain. All right, that's fine.

Now I'm going to repeat the same test. At the moment I snap my fingers, I want you to give me your age. [snap] All right.

Now I will do it again. At the moment I snap my fingers, your right age will flash. [snap]

Anybody still getting a back-on-the-track age? Or are you getting your present time age, hm?

Anybody getting a different age than they got the first time?

Male voice: Yeah.

Hm? All right. Now, let's find something in the year which you now have received. If it's your right age, fine. And if it's an earlier age, fine. If it's an older age, not so good. [laughter] But let's find something in that year that you could communicate with. Something in that year that you could communicate with.

You got it, hm? Got something you could communicate with in that year? All right.

Now, let's find something you could communicate with in this modern world, right now. Right this instant. That you *know* you're communicating with. That you know you *could* communicate with. Do you have it? All right. And you know that for sure now?

Now let's find some part of your past that you *could* communicate with. Just at random now, let's find some part of your past that you *could* communicate with. 3

All right. You got it now?

All right. Now let's find some part of our present that we could communicate with. Now we all go through various channels through the world, through the days. Now let's find something in our living present that we could communicate with, for sure.

All right. And now something we could communicate with, with *great* liking. That we would just *enjoy* communicating with in our modern world. Got it? Something we'd *really* like to communicate with. All right. All right. Good.

Now let's find something in your past that you would really enjoy communicating with if you *could.* Something in your past you would enjoy communicating with if you could.

All right. And now something you could simply enjoy communicating with

in your past. Some part of your past that you would enjoy communicating with.

All right. How's that now, hm?

Now let's find something in this modern world now you wouldn't mind communicating with. It would be real nice for you to communicate with. Find something? Something it would be *real* fine to communicate with.

Something else now.

Something else.

All right. Now let's find something in your *future* that you wouldn't mind communicating with. Something in your future you wouldn't mind communicating with.

Something else in your future you wouldn't mind communicating with. Of course this is kind of a dirty trick, I really should have asked you, "Find something in the future."

But let's find something there you wouldn't mind communicating with. You can even put on "If it were there," "If it will be there," "If you could communicate."

All right. All right. Now let's find something in the present that would *like* to communicate with you, that would enjoy communicating with you. Somebody, something, that would like to communicate with you, right here and now in the present. Find something? How's that?

Well, let's find some more things, 4
one after another, that would like to communicate with you, right here, in this modern world.

Did you find some more things, hm? All right. Well, that's fine, that's fine.

Now let's find something in this room that you wouldn't mind communicating with.

All right. Now, having found something, having found something, have it say "Hello." Just mock it up. Get a mental picture of it saying "Hello."

Now have it say "Hello" again. "Hello. Hello. Hello."

Now that's too one-sided. Now you say "Okay" to it. Have it say "Hello" and you say "Okay." It says "Hello," you say "Okay" to it. Make it talk.

You making it talk? Hm? How's that? What did you pick out, huh?

Audience: [various responses]

All right. Okay. All right.

Now, now that we've got all of that settled, give me something that wouldn't happen if you became *totally* in present time. Totally present timed. Something that wouldn't happen if you became *totally* aware in present time.

And find some more things that wouldn't happen if you became totally aware of here and now.

Good. Let's find some more things that wouldn't happen if you became totally aware of here and now.

All right. That's real good. That's fine.

Now, let's get some more things that would not occur if you became totally aware of here and now.

You find some real easy, hm? Did you get some nicely?

All right. Just another statement of the same process: What *wouldn't* happen if you came totally to present time?

You got that? Hm? Is that real easy?

Well all right. Now give me some things that would not disappear if you came to present time. Some things that wouldn't disappear if you came to present time.

Oh, I think some of you are getting things that *would* disappear if you came to present time.

Now let's get some things that *wouldn't* disappear if you came to present time.

Now how is that, huh? You get some? Get some things that wouldn't disappear?

All right. Now let's find some things that *would* disappear, that *would* disappear if you came to present time.

Oh, you've got some things that would disappear if you came to present time? Hm? Is that a fact.

All right. I tell you what you do now. Get some things that *would* disappear if you came to present time. And if they refuse to, have them say "Hello" or "Goodbye."

How's that work, hm?

All right. Let's find present time. Just actively now, let's find present time. 5
Enough of this stalling around. Let's find present time.

This present time?

Audience: Yeah.

Hm?

Audience: Yeah.

Okay. Is this present time?

Audience: Yes.

Well, all right. Is this present time?

Audience: Yes.

Well, okay. *Is* this present time?

Audience: Yes.

Well, all right. *Is* this present time?

Audience: Yes.

All right. Where is present time?

Audience: Here.

Well, all right. Where is present time?

Audience: Here.

All right. Give me a place where present time *isn't* allowed.

Male voice: Yesterday.

You got a place where present time isn't?

Female voice: Yeah.

You sure?

Audience: Yes. Yeah.

Just spot some places where present time isn't.

Audience: [laughter]

Find some?

Female voice: No.

Second female voice: I find it.

You got some places now where present time isn't?

Well, good. Now let's find some places where present time is.

Well, let's see how far out you can get from this auditorium and still have present time. Let's look. How far out can we get and still have present time? Just take kind of a look.

What happens to present time as you pass by that wall, hm?

Is present time on the other side of that wall too?

Audience: Yes.

All right. Is present time on the city limits?

Audience: Yes.

All right. Is present time a mile out into the country?

Audience: Yes.

Is it?

Audience: Yes.

All right. Is present time very deep into the state around here?

Audience: Yes.

Well, all right. Is present time very far from this place around the globe?

Male voice: Yes.

Audience: No.

Huh?

Male voice: Yes.

Well, let's just spot–spot the thing.

Well, is it present time eight thousand miles directly below you?

Audience: Yes.

Hm? Can you . . .

Male voice: Yes.

Now, do you know that analytically or are you sure of it?

Male voice: Sure of it.

Are you sure of that?

Male voice: Yes.

Is it present time on the other side of Earth at this moment?

Audience: Yes.

Well, all right. Well, all right. Is it present time on the Moon at this moment?

Audience: Yes.

Is it present time where the Sun is?

Audience: Yes.

Can you get an idea where the Sun is?

Audience: Yes.

Huh?

Female voice: I got to see it.

Well, all right. Now, is it present time in this room?

Audience: Yes.

Well, is it *more* present time in this room than it was?

Audience: Yes.

All right. Now, let's check it over very carefully and find out if there's anything four or five miles from here that you'd care to communicate with. Anything four or five miles from here that you'd care to communicate with.

Find something?

Audience: [various responses]

All right. Is there anything twenty or thirty miles from here that you'd care to communicate with?

Female voice: Uh-huh.

All right. Is there anything a hundred or two hundred miles from here that you'd care to communicate with?

Got it?

Male voice: Mm-hm.

All right. Is there anything five hundred to a thousand miles from here you'd care to communicate with?

Female voice: Uh-huh.

All right. Is there anything five or ten thousand miles from here you'd care to communicate with?

All right. Is there anything about *yourself* you'd care to communicate with?

Got something?

Audience: Mm-hm.

Now is there anything in your pockets you'd care to communicate with?

Audience: [various responses]

Is there? Anything in your pockets or pocketbook?

Male voice: Yeah.

Huh? All right. Is there anything on the back of your body that you'd care to communicate with?

Hm? Why don't you do so?

All right. Is there anything in this room that you'd care to communicate with?

Now is there anything in this room that you could simply ignore?

Good. Is there anything in this room that you could communicate with?

Male voice: Mm-hm.

Well, good. Is there anything in this room you could ignore?

Audience: Mm-hm.

All right. Is there anything in this room you could communicate with?

Audience: The whole room.

Well, good. Is there anything in this room you could ignore?.

Audience: Yes.

All right. Is there anything in this room you could communicate with?

Audience: Yes.

Good. Communicate with it.

Male voice: Hi.

All right. Is there anything in this room that you could ignore?

All right. Ignore it.

All right. Is there anything in this room you could communicate with?

Male voice: Mm-hm.

All right. Communicate with it.

Anything in this room you could ignore?

Male voice: Ashtray.

Ignore it.

All right. Now is there anything in your own past you could communicate with? Anything.

Audience: [various responses]

You know, there must be *one* incident someplace that you could communicate with.

All right. Good. Now is there any incident in your past anyplace that you are able to ignore?

Audience: [various responses]

All right. Is there any incident in your past that you could communicate with?

Female voice: Yes.

All right. Is there any incident in your past you could ignore?

Female voice: Mm-hm.

Is there?

Male voice: Yeah.

Are you ignoring it?

Audience: [laughter]

All right. Now let me ask you again. Is there any incident in your past you could communicate with?

Male voice: Yeah.

Well, is it getting easier?

Audience: Mm-hm. Yes.

All right. Now is there any incident in your past you could ignore?

Audience: [various responses]

Well, go ahead and ignore it.

All right. Now is there any incident in the future that you could communicate with?

Audience: [various responses]

Got one?

Male voice: Mm-hm.

Any incident in the future you could communicate with?

Male voice: Mm-hm.

Could you?

Male voice: Mm-hm.

Well, all right. Now is there any incident in the future you could ignore?

Well, go ahead and ignore it.

All right. Is there any incident in the future you could communicate with?

Audience: Mm-hm.

All right. Is there any incident in the future you could ignore?

Audience: Mm-hm. Yes.

Well, good, good, fine.

All right. Do you have present time?

Male voice: Yes.

Does it exist?

Audience: Yes.

Do you exist?

Audience: Yes.

All right. Now I'm going to ask you very rapidly just to count over several things there are in present time, indisputable existence in present time. Things that *really* are in present time. Count them over. One, two, three–you know. Check them over. *Quantity* now. Lots of them. Lots of things that are in present time.

You find any *past* in present time now? Is there any *past* in present time?

Audience: Mm-hm.

Hm? Pretty clean?

Audience: [various responses]

Can you speak English?

Audience: Yes.

Well, let's answer this question again. Is there any *past* in present time?

Audience: No.

None at all, huh?

Audience: No.

Can you speak English?

Audience: Yes.

Well, let me ask you this question again. Is there any *past* in present time?

Audience: [various responses]

Do you know how to do anything?

Audience: Yes.

Is there anything you know how to do?

Audience: Yes.

Come on, you must be able to do something. Check it over. Is there anything you know how to do?

Audience: Yes.

7 All right. Is that in the past or in present time?

Audience: Present time.

You got it in present time?

Audience: Yes.

Well, does it just sit in present time as knowledge or is it–how is it in present time?

Audience: [various responses]

Is it a gob of stuff or what is it in present time?

Audience: [various responses]

Hm?

Audience: [various responses]

You got it? What is it?

Audience: [various responses]

What is this knowledge?

Audience: [various responses]

Well, you found something you knew how to do anyway, didn't you?

Audience: [various responses]

Huh? What else do you know how to do?

Male voice: Paint.

Well, do you know how to come to present time?

Audience: Yes.

You know where present time is?

Audience: Yes.

Female voice: Right here.

Are you in present time?

Audience: Yes.

All right. Now let's just check over several parts of your body that you know very well are in present time. Several parts of your body that you *know* are in present time.

If you find any old wooden legs or anything like that, throw them back into the past.

Some parts of your body that you know are in present time–for *sure.*

How about your right eye?

Audience: Yes.

'Is that in present time?

Audience: Yes. No.

All right. You sure?

Audience: Yes.

All right. And how about your left eye?

Audience: Yes.

Is that in present time?

Audience: Yes.

Well, how about your right ear?

Audience: Yes.

Check it over.

Is that in present time?

Audience: Yes.

It's not back on some fourth of July or something, huh? Check it over. Is it in present time?

Audience: Yes.

All right. How about the other ear, is it in present time?

Audience: [various responses]

All right. Now how about the top of your head? Check it over. Come on. Is the top of your head in present time?

Audience: Yes.

Hm? Is it?

Audience: Yes.

You sure?

Audience: Yes. Absolutely.

That's in present time.

Male voice: That's right.

How about the bottom of your right foot? Put it on the floor. Now, is that in present time?

Audience: Yes.

All right. Get the bottom of your left foot now. Is that in present time?

Audience: Yes.

Huh? Hey, what do you know.

Is the floor there in present time?

Audience: Yes.

Check up on it. Is that in present time?

Audience: Yes.

Hm? It's not some other floor?

Audience: No.

Well, that's good.

All right. Is your right shoulder in present time?

Audience: Yes.

Good. Is your left shoulder in present time?

Audience: Yes.

Good. Is your right hand in present time?

Audience: Yes.

Well, take it out and wiggle it and find out.

What time is it moving in?

Audience: Now.

Is it moving in now?

Audience: Yes.

Oh, what do you know. Well, let's take your other hand now and let's wiggle that. What time is it moving in?

Audience: Now.

It's moving in now. We do have a nowness here, huh?

Audience: Yeah.

Well, how about your *whole* right arm?

Audience: Yes.

That in present time?

Audience: Yes.

All right. Your whole left arm, is that in present time?

Audience: Yes.

Hm? Is that here?

Audience: Yes.

Well, how about your body in general, is it in present time?

Audience: Yeah.

Ah, well, just kind of feel it. You know, just sort of feel it. It is in present time, huh?

Audience: Yeah.

All right. Now, now let's find somebody else who is in present time.

Audience: [various responses]

Is there anybody else in present time?

Audience: [various responses]

All right. Is there any group in present time?

Audience: Yes.

There is?

Audience: Yes.

Hey, what do you know. Is there any *group* that's in present time?

Audience: Yes.

Male voice: I don't know, is it?

Hey, what do you know.

Now, is there any *family* that's in present time?

Audience: [various responses]

Well, let's kind of take a look at it. Is there a family in present time?

Audience: [various responses]

Kind of–let's find one. A family, huh?

All right. Now is there any other group in present time?

Audience: Yeah.

Got that?

Female voice: Yeah.

Is there any nation at all in present time?

Audience: [laughter]

Male voice: No.

Actually or theoretically, either one, do you find any nation that's in present time?

Audience: No.

Now, is there any species that's in present time?

Audience: Yeah.

Find any?

Audience: Yeah.

Hm? Find one?

Audience: Yeah.

What species is it?

Audience: Cats. Ants. Fish.

Cats–pretty good.

Female voice: Little dog.

Dogs, ants.

All right. Now, now let's take a look around and find out if there's any space that is in present time.

Audience: Yes.

Find some space that's in present time?

Audience: Yeah. Yes.

You sure?

Audience: Yeah. Sure.

All right. Now let's find some energy that's in present time.

Female voice: Yes.

Find some energy that's in present time?

Audience: Yeah. Sure.

You get the right nowness of it?

Audience: Yes.

Not sort of a vague blur there's some energy, but did you get some *right now* energy?

Audience: Yes.

Huh?

Audience: Yeah. Mm-hm.

You got some?

Audience: Yeah.

Well, good, good. Now, is there any object that's in present time?

Audience: Yes.

Oh, you sure of this? You sure of that . . .

Audience: Yeah.

. . . and so forth.

Well, I'm not going to ask you if there are any spirits in present time, but you can look it over if you want to.

And I'm certainly not going to ask you if God's in present time, because that's *his* business.

But, privately, is he?

Audience: [laughter]

Male voice: Yeah.

All right. Okay. Do you have a floor?

Audience: Yes.

Good. Do you have a chair?

Audience: Yes.

Good. Do you have a floor?

Audience: Yes.

Good. Do you have a chair?

Audience: Yes.

All right. Do you have a floor?

Audience: Yes.

All right. Do you have a chair?

Audience: Yes.

All right. *Do* you have a floor really?

Audience: Yes.

All right. Do you have a chair?

Audience: Yes.

All right. Where's present time now?

Audience: Here.

Okay. Are you alive?

Audience: Yes.

Okay. Are you alive?
Audience: Yes.
All right. Are you alive?
Audience: Yes.
All right. Are you alive?
Audience: Yes.
All right. Are you alive?
Audience: Yes.
Well, all right. Are you alive?
Audience: Yes.
Well, all right. Are you alive?
Audience: Yes.
All right. Are you alive?
Audience: Yes.
Well, all right. Are you alive?
Audience: Yes.
Well, all right. Are you alive?
Audience: Yes.
Okay. Can you play a game?
Audience: Yes.
Well, all right. Can you play a game?
Audience: Yes.
All right. Can you play a game?
Audience: Yes.
All right. Can you play a game?
Audience: Yes.
Well, all right. Can you play a game?
Audience: Yes.

Well, all right. Can you play a game?
Audience: Yes.
Well, all right. Can you play a game?
Audience: Yes.
Well, all right. Can you play a game?
Audience: Yes.
All right. Name it.
Audience: [various responses]
Come on, name a game. Name a game you can play.
Audience: [various responses]
Got one?
Audience: Yeah.
Name it again.
Audience: [various responses]
All right. Name the game again that you can play.
Audience: [various responses]
Name the game again that you can play.
Audience: [various responses]
All right. Can you play a game?
Audience: Yes.
Well, okay. Can you play a game?
Audience: Yes.
All right. Do you know you can play a game?
Audience: Yes.
Well, good. Can you play a game?
Audience: Yes.
Well, fine. Can you play a game?

Audience: Yes.
Well, all right. Can you play a game?
Audience: Yes.
All right. Can you be in present time?
Audience: Yes.
Well, all right. Can you be in present time?
Audience: Yes.
All right. Is there anything dangerous about present time?
Audience: No.
All right. Is there anything dangerous about the past?
Audience: No. [laughter]
All right. Is there anything dangerous about the past?
Audience: No. [laughter]
Come on. Is there anything dangerous about the past?
Audience: No.
Well, all right. Is there anything dangerous about the past?
Audience: No.
Well, all right. Is there anything dangerous about the past?
Audience: No.
Well, all right. Is there anything dangerous about the past?
Audience: No.
Well, all right. Is there anything dangerous about the past?
Audience: No.
Okay. What is dangerous about the future?
Audience: Nothing.
Okay. What is dangerous about the future?
Audience: Nothing.
Well, okay. All right. Find the floor.
All right. Find your chair.
I'm now going to ask you a process which you needn't announce aloud, but you may if you wish. But I'm going to ask you now, what would happen to you if you became angry? What would happen to you if you became angry?
Audience: [various responses]
All right. Let's get some *more* things that might happen to you if you became angry. Check them off. Some things that might happen to you if you became angry. Good, good, good, good. Fine.
Can you find some things that might happen to you if you got angry, hm?
What *would* happen to you if you got angry, huh?

Male voice: Whatever I decided.

All right. Let's check it over now. Some things that would happen to you if you got angry. Some things that *would* happen to you if you got angry.

Let's find some more things.

All right. Let's check off some more things that would happen to you if you got angry.

Good. That's fine. That's fine. That's fine. That's fine. Swell, swell, good, good, good, good, good, good, all right.

Let's find some more things that would happen to you if you got angry. Must be something. I'm asking the question, there must be an answer. *Proves* there's an answer.

Good. You getting a lot of things now, hm? Getting quite a few things, hm? Well, all right, fine, fine. You getting some real good ones?

Audience: Mm-hm.

Some beauties?

Female voice: Very nice.

All right. Let's check over some things that would happen to you if you became angry.

10 Well, all right. Well, all right. Fine. Fine.

Now let's check over some things that would happen to you if somebody else became angry. What would happen to you if somebody else became angry?

Audience: [various responses]

Getting some? Things that would happen to you if somebody else became angry.

Good. Fine. Fine. Fine.

You getting some, hm? And things that would happen to you very definitely if somebody else became angry? Do you *know* some? You know that for sure?

Okay. Let's find some more.

All right.

A little trick now. Every time you get one of these, you get it and then say "Okay."

Male voice: Okay.

Got some? Some you know for sure now? Does it sound quite as bad now, hm? Is it quite as bad or is it worse, the idea of somebody else getting angry? All right.

Now what would happen to *you* if you got angry? [pause] All right.

What would happen to somebody else if you got angry?

And every time you get one of these, have somebody else say "Okay."

Getting some now? Is somebody else saying "Okay"?

All right. Well, that's fine. That's fine.

11 Now there *might* be, there just might be a few of these you've thought of that you haven't said "Okay" to us, so let's just all together say "Okay" to all these horrible things you just thought up.

Okay.

Audience: Okay.

All right. Okay.

Audience: Okay.

All right. Okay.

Audience: Okay.

All right.

Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
All right. Let's tell everything in the world "Okay."
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.

All right. Now let's tell every school we've ever been to "Okay."
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Come on, let's tell them all "Okay."
Okay.
Audience: Okay.
All right. Okay.
Audience: Okay.
Fine. Now, now let's tell every difficulty we have in present time "Okay." Got it?
Okay.
Audience: Okay.
All right. Okay.

Audience: Okay.
All right. Okay.
Audience: Okay.
All right. Okay.
Audience: Okay.
All right. Okay.
Audience: Okay.
All right. Okay.
Audience: Okay.
All right. Okay.
Audience: Okay.
All right. Okay.
Audience: Okay.
Now just let's do it up real wonderful and let's tell all of our future difficulties "Okay."
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Got your future kind of taken care of now?
Audience: Yeah.
Well, good. Now let's tell everybody else's difficulties "Okay."
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.

Audience: Okay.
Okay.
Audience: Okay.
All right. You got other people's difficulties taken care of now?
Audience: Yeah.
All right. Now, let's tell just your private, individual difficulties now "Okay."
Audience: Okay. Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
Okay.
Audience: Okay.
All right. All right.
Now just because running you this way as a group has made me terribly aberrated, give me a few "Okays."
Audience: Okay. Okay. Okay. Okay. Okay. Okay. Okay.
All right. Now just so you'll get along fine the rest of the week, until next Wednesday night when I will see you again, I will give you now:
Okay. Okay. Okay. Okay. And good night.

PARA-SCIENTOLOGY OR SUPERSTITION AND THINGS THAT GO *BOOMP* IN THE NIGHT

LECTURE 12
DISC 23
A LECTURE GIVEN ON 20 APRIL 1955
65 MINUTES

How are you this evening? 2
Audience: Fine. How are you?
Oh, I'm alive.
Male voice: That's good.
This evening I would like to talk to you about superstition and things that go *boomp* in the night. In other words, I want to talk to you about Para-Scientology.
Under no circumstances do I wish you to confuse this with Scientology.
It's quite amusing that a lot of people think that the material in Para-Scientology is the material of Scientology, and this is not true. This is something like saying: the material in metaphysics is the material of physics.
Metaphysics means after physics. It was originally a class which was held right after the natural philosophy class. And they went to the physics class and then they went upstairs to

the natural–the *un*natural philosophy class. And it was called metaphysics simply because it was what you studied after physics. And that's all there is between those two.

Now, psychology got into trouble a great many years ago–and never got out of it. People wonder, by the way, why I knock psychology. And my philosophy is why *not* kick a dog when it's down? [laughter]

So the boys in psychology got into trouble because they kept running into phenomena occasionally which didn't fit in their textbooks. And they kept running into this and they'd run into that and they'd say, "Oh, no! No, that doesn't fit with our latest theory so we'll put it over there." And then, "That doesn't fit with our latest theory either so we put it over there. And now here we go down–uh–well . . . *Huhhhh!*"

"And now, we all know that Man is a beast–*beast* who is governed by anger and sex impulses"–quote from the last *Look* magazine. *Psychology:* "Man is a beast governed by anger and sex impulses and . . ." Where the hell did that fact come from? Throw that over there. Man is this beast governed by anger and sex impulses and the only thing you can really do to Man is things you can do to him. And if anybody disbelieves this, he'll flunk.

You get the idea. And then they go along with this happy philosophy–this happy philosophy, you see, "Man is governed by sex and anger."

By the way, this is a direct quote from *Look* magazine which is, of course, the–just as the *Reader's Digest* is the journal of the American Medical Association, so is *Look* magazine the journal of the American Psychiatric Association. You mustn't get these journals confused. Because they–*Look* magazine, that's American Psychiatric, and *Reader's Digest,* that's the American Medical. And it costs them a lot of money to keep it that way, but they do.

And so the psychologist kept saying, you see: "Man had better adjust to his environment, Man is a beast, we can best find out about Man by experimenting on mice." And they kept going along this untenable pathway. And they'd run into a kind impulse, you know, and they'd say, "Oooh, mustn't let the students know about that, we'll put it over here in this pile."

And then they'd go on down with more untenable philosophy into strange phenomena which kept occurring: mothers *did* love their children. There were *some* mothers in the world who did not have sexual designs on their sons. And this didn't fit–didn't fit with theory as it was being developed and so they put it over in this pile. And finally this pile

of discarded data which had gotten in the road got much bigger than the pile of data they had in psychology.

So what did they do about this?

They called this parapsychology. And after that, the problem was all settled. They didn't go into that anymore. But they refer to it over here. And a fellow by the name of Rhine, down in Duke University, had a lot of people figure-figuring on dice and cards and so forth, and they moved this over, and that was parapsychology, you see? And they moved any phenomena which they couldn't understand over here into that bin. It was very interesting, very interesting the number of phenomena which they actually discovered which would disprove the existing theory in psychology.

They got so bad off after a while that a fellow endowed a chair to investigate psychic phenomena at a small hick college of some kind or another that somebody endowed in a loose moment–University of . . . Just a minute, I'll think of it. It's hard to keep them separate because they don't have a football team that's very good. That's the advertising media of the American university, you know, is the football team. You'd never hear about them unless they had one and this outfit has never successfully managed to hire one. They don't pay enough, unlike other universities. 3

That's a sore spot in my past, by the way. I wrote the first exposé on hired football players for universities and the guy whose name I put on the article got expelled from the university.

But, anyway, this small college–University of California, I think it's called–this small organization had a chair endowed to discover any possible validity to psychic phenomena. That is the way the endowment read, and it was a *big* endowment (people in California are crazy people, see)–this huge endowment. And they got a head to this chair and this guy sits down and the best thing he can do is attack Rhine. And that's all he's done ever since.

He used these tremendous parabolic mirrors, for instance, to demonstrate conclusively that if a person had something telepathed at him, actually the person doing the telepathing probably moved his lips in some fashion and this was caught by the patient or the subject, you see, and this actually wasn't telepathy but was a stated message, you see. It was stated verbally, but it was stated so softly, the click of the larynx was so slight, that it would only be detectable to somebody being a subject. (We're not quite sure how this figures out.)

But anyway, he spent this vast sum on parabolic mirrors to train on the person doing the telepathing and to train on the subject and focus on the eardrum of the subject, and then found the results were much better, particularly when he used two of his own students who were coached to whisper. This chair has been busy ever since trying to disprove Rhine. And we don't know what Rhine is trying to disprove, if he's trying to prove anything. He's trying to take an orderly approach on psychic phenomena and he doesn't do a bad job with it.

But the rest of psychology simply set itself up to attack any advance into any other phenomena than that immediately established as useful to the fascist. Excuse me, that slips–political philosophy does slip in under these circumstances. I'm sorry. I would not go so far as to say that psychology was endowed and had its reason for existence to make underdogs underdogs. I wouldn't go so far as to say that. I'll let other people say that in other places, which they do very copiously. Psychology is the philosophy of control. And if you doubt this, why, just go into it a little distance, you'll find it's the case. All right.

This psychic phenomena is utterly antipathetic to the whole philosophy of control. It says, "You know, maybe you don't have to speak words–maybe they kind of ricochet off the walls in some fashion at some wavelength and hit somebody else, you know? Maybe a man could think a thought, you know, that would change his beingness in some fashion. You know, maybe this could occur. This would be bad. If you had a slave who no longer believed that his wrists were manacled with chains, he'd be awfully hard to keep around unless you actually did manacle him. And, of course, you can't manacle slaves because they don't get much work done."

4 Now, you think I'm talking straight out of Marx. I'm not talking straight out of Marx. I predate him some distance. Marx doesn't pay much attention to psychology.

But psychology is, as I say, the philosophy of control. It is the philosophy which analyzes Man as a machine, conceives Man to be a machine and which throws out, as being out of order, all phenomena which may demonstrate Man is *not* a machine.

So the phenomena which demonstrates Man is not a machine is called parapsychology.

Well, we just take this word *para*–which means, more or less, runs alongside of, you see–and we apply it to Para-Scientology. Only we don't do it the same way psychology does it. Do it entirely differently.

All data in Scientology, to anybody who is learning this data, is Para-Scientological until he himself comes sufficiently to grips with the phenomena to recognize it has actuality. At which moment, he has grasped Scientology.

In other words, Scientology is an organized body of recognized phenomena. Recognized phenomena. By whom? By an authority? By Professor Umpskittle? By the Chair of Protesting Metaphysics at the University of California? By me?

No. No, there's no authority. Because some person knows more about it than others does not make him an authority. Because he now says the Moon will now skip a beat, the Moon does not skip a beat, which is what is implied in this word *authority.* It means somebody whose words have command value. Basically the fellow whose postulates stick. That's authority.

We have authorities in art because nobody understands art. We have to have authorities in art, otherwise we'd have a complete chaos. We have to have people coming forward saying, "That's a bad picture; that's a good picture." Because people can't think–everybody knows that. And so we have to have authorities in the field of art.

We have to have authorities in the field of nuclear physics. Why do we have to have authorities in the field of nuclear physics? It wouldn't work if we didn't have authorities in that field. You understand? We have to have the late Dr. Einstein or something like that coming forward saying, "Bombs explode," making a big enough postulate so enough–I don't believe this. I had this explained one time by a boy who was practically spun in, up at Los Alamogordo. He says, "The only reason these goddamn bombs go off is because we think they do." That was as far as he'd ever got with quantum mechanics. Anyway . . .

An authority–you're supposed to have an authority in a field that doesn't work.

Well, Scientology works, so there doesn't have to be an authority in that field.

Now what, then, is Scientology?

Well, Scientology, to someone who has not observed any of its phenomena, is totally Para-Scientology. Which means simply what? 5

The original meaning of "parapsychology" was: not observed but suspected material. You see that? Not observed but suspected material. Possibility. Strange phenomena. We don't know what it is, so we put it over here in this bin.

Well, that applies to anybody who comes along and he says, "Scientology, what the hell is this all about? You mean, Man . . . Let's see, now, I was talking to a fellow the other day, down the street, and he says he knew something about Scientology and he says, 'Man isn't his body.' That's stupid. Of course a man–Man is his body. That is, everybody else is his body, except me. I'm not my body. But nobody else is in this condition."

Or he talks to somebody and this person is saying, "Well, I was up on the Moon the other night and I said to Joe, I said . . ."

And the fellow says, "No reality. I haven't got any reality on this. I know very well if we got to the Moon we'd have to burn rocket fuel and I can't afford any."

So he doesn't have any reality. So he has no reality on the fact that Man is not his body. He's been put in some slight acquaintance with the phenomena, you see? But he suspects it. He doesn't believe it.

Well, the Christian way of going about this would be to take him and burn him at the stake unless he believed. That would be the Christian method of doing things.

The industrial method of doing things would be to fire him. Same thing: burn him at the stake by slow starvation.

The governmental method of doing this, or the national method, would be to deport him or revoke his citizenship.

All of these acts are calculated to make an unbeliever believe.

Well, Scientology is very peculiar; we don't have any method like this, unless, of course, it's snapping one's fingers and saying, "Birth will now appear," and it usually does. But that's "black magic."

We give somebody some auditing. And in this auditing he discovers some phenomena. He discovers it for himself. The phenomena he discovers becomes Scientology to him. The phenomena he's told about, suspects but does not believe and cannot fit into any frame of reference which he's had previously, is of course Para-Scientological. Isn't it? Naturally.

Because what would parapsychological mean? It merely means suspected phenomena, possibly extant. And if this is the frame of mind of any individual, then the material he's looking at in Scientology which he suspects and doesn't believe is actually true, factual or useful is of course Para-Scientological material, isn't it?

So a fellow who reads a few paragraphs from a book is a Para-Scientologist. And a fellow who has become well himself or has made somebody well through experiencing some of these phenomena or has actually taken a look around and discovered that this phenomena existed would, of course, be to that degree a Scientologist, wouldn't he?

So instead of just throwing away all this data, putting it in a pile over here and then neglecting the pile, saying, "We don't own that. We–don't associate us with this. We're actually good boys trying to get along. We believe that . . . Well, what do you believe? Well, that's what we believe." 6

Instead of something like this and going along this kind of a course, why don't we do this: why don't we take this big pile, this tremendous skyscraper of data over here, and interpose it–where it really is interposed–between Homo sap, a state of beingness alleged to exist on Earth, Sun 12, Galaxy 81, and what he might learn about it? And let him capture his own territory as he goes through it. Now what he knows to exist in that material would be, to him, Scientology, which means conquered territory. Conquered knowingness. You see, to any individual before he himself had some experience on this material, we would have the condition of *un*knowingness–accepting on faith, wouldn't we?

Man is in a condition of unknowingness with regard to himself. If a man believes himself a machine, if as in psychology Man believes that he cannot change his intelligence quotient, that he will be as smart as he is and nothing can make him any smarter, if he believes there is no other method of communication than writing somebody a letter or talking to them, if he believes that he cannot be reached or touched by any influence or phenomena which cannot be felt, seen and heard by his physical senses, if he believes that his past cannot influence him, meanwhile twisting around in the agonies of the birth that he experienced in this lifetime, if he goes along and says the social agreement is a thing I must cling to and if I attained any higher goal it must be an antisocial goal (which is what he does), then that Man, Homo sap, must be dwelling in a tremendous sea of unknownness. And he's at sea in this unknownness without any chart, without a telescope, without anything to lay any sights on headlands and no headlands to lay any sights on, no stars to shoot. And if this is a desirable condition, then let's have done and put the ax to Scientology at once.

7 But it doesn't make Man well, and it doesn't make him free, to live in that area of unknownness. And so possibly one should suddenly and magically appear, as he floats there on that dark ocean, and show him some tremendous glaring light which so thoroughly blinds his view that he will never thereafter be able to look away from that light and must accept, perforce, any statement which is made regarding the light.

This is a sort of a system that Man himself has employed, isn't it? Give him some tremendous, blaring phenomena and say, "Look! Now believe. Now we're going to burn you if you don't believe that God is in a trunk located in the Middle East." We show him some enormous, magical view, some knownness that he suddenly sees, fixes on, can't look away from, and we say to him, "Look, and keep on looking, because if you *don't* keep on looking we're going to take everything that is near and dear to you and we're going to make rubbish out of it right now."

Or we show him an atom bomb which is ostensibly made only by experts in their mystic and magical laboratories and we keep blowing it off in his backyard in a sort of a hectic effort to demonstrate to him that these bombs keep on going off, as though he doubted it. And someday some government will have the urge to point out the fact that it is the controller of this atomic fission and that therefore that populace is a slave populace.

And that's how electronic societies are born. Reference: *1894 [1984]* by George Orwell. They show him a light and they say, "This is the road to slavery." They say they have to believe what they're told. They have to pin everything upon some faint phenomena and under duress cling to that.

And where do they go? They go just further adrift in a further sea of unknownness. This is an interesting course of existence Man has led.

In Scientology we're doing a different thing. A very different thing. Extremely so. We say, "Hey–hey, you see that drop of water?"

Fellow: "Yeah."

We say: "Is it real?"

"Yeah, I guess it is. Hey, what do you know, it's real."

We say: "Well, good. Are there any other real drops of water around here?"

And he says, "Well, there's one there. Yeah. That's interesting. Yeah, there's two of them here. Ha! Look at that, there's two–two drops of water here." The guy is adrift in an ocean, see.

We say: "Well, look over here. Any water over here?"

The fellow looks over. "Hey! You know, there's quite a bit of water around here?" 8

Anything in that area was Para-Scientology. Unknown, undirected and untextbooked. Anything. And the first drop of water was the first Scientology he contacted.

Now, this man, by the way, could have read a full textbook on Scientology and experienced none of the realities in it and would have been practically as much at sea as before. He experienced none of these realities. Nothing went *whirr-click,* you know? He just memorized. The next thing you know he's going, "Allah. Allah."

"Must be true, people get well." You know, that kind of a rationale–indirect proofs.

You say, "Hey, why don't we give you some auditing?"

Well, he very seldom says no.

You understand, he's read all kinds of books; got all kinds of hearsay evidence.

You know they won't let hearsay evidence into court? Well, we actually don't let hearsay evidence in an auditing session. We let the preclear go on talking because it's two-way communication.

You ever read "Tomlinson" by Rudyard Kipling? Tomlinson getting shaken down of his sins, of which he had none, and his good deeds, of which he had none, by the devil. And Tomlinson said he had thought and he had heard and he had suspected, but he hadn't done anything. The devil wouldn't even waste good pit-coal on him. You know? It was all hearsay. He'd led a hearsay life, you know, all secondhand. He'd gotten it out of a dime novel or a television set. No experience. Just null, completely.

All right. Here's this fellow in an auditing session and he'll just go along with you because you're talking to him and so forth and he begins to feel a little bit better. Well, he feels better because the auditor knows that two-way communication with an individual will improve his insight and his health. Communication is the universal solvent. The auditor knows this. The preclear doesn't. So he sits there, two-way communication goes back and forth. He feels a lot better and "Nice guy, that auditor. And I feel better. Might have been the aspirin, but I probably feel better," you know?

530

He's been audited. But he hasn't yet touched a toe to the first threshold of Scientology. Gets audited again. Auditor says to him, "Well, all right, give me some things you wouldn't mind remembering."

Fellow says, "Oh, I wouldn't mind remembering going to school and doing this and doing that and so forth and . . . Glib, glib, glib. Glib, glib, glib. Wouldn't mind remembering . . . Glib, glib, glib. Glib, glib, glib, glib."

Well, the auditor finally gets a-nothing is coming off, so he says to him, "Well give me some things you wouldn't mind forgetting."

And the fellow says, "Well . . . Wait a minute! Hey," he says, "damn it," he says, "you know there's nothing I . . . I have to remember everything!"

Yeah. He got one toe on one grain of sand on the beachhead called Scientology. He's had some cognition. He himself has recognized something about himself. And the vast unknown sea of self is less unknown just to that degree. He knows now that he is obsessively remembering everything he comes into contact with and he does not have the liberty to forget one single thing.

9 Now if you just did this to some individual and you didn't go any further, you see, you didn't flatten it or anything, you've still given him a toehold on that beachhead called Scientology.

Where was he before? He was at sea in an ocean called Para-Scientology. And you can say that any human being alive today is at sea in that ocean. Demons and devils and things that go *boomp* in the night: He knows they don't exist–he hopes. He knows he's never lived before, at least so they say in the Western Hemisphere. He knows that he has no soul–only, of course, they say over in the church he does. He knows that–well, that is, he has some feeling, possibly, that somewhere there may be some sort of an answer to something, but he couldn't quite put his finger on it. That man is in–totally surrounded with the pointed guns of unknown data.

Today he goes to the office. He walks through the door, he sits down at his desk and he all of a sudden feels sick. His head is whirling, there is something wrong with the front of his face, he doesn't quite know–he feels himself hot, he feels himself cold and he sits there and he says, hopefully to himself, "It's probably a chill. It's a bug I picked up–I hope."

And he goes to a doctor who will pat him on the head and show him the bright and blinding light of one of them things you look into people's throats with. And the doctor will say, "Well now I see you have–did you ever have your tonsils out? Oh, you did? Well, it couldn't be them."

And he's given some pills or a shot and maybe it does something for him. Probably does. Doctors have lots of empirical evidence, lots of material, there's lots of things you can do. And he feels better. He goes home–he's only sick for three or four days.

A couple of months later he walks into the door of the office and he heads for his desk; all of a sudden *b-r-r-rooom.* He's sick all over again. He sits down. About that time, goes to see a doctor and the doctor says, "You've got this thing again."

Well, about the fifth time this happens the individual is told, first by the doctor, that he must see a psychiatrist. So he goes to see a psychiatrist. The psychiatrist says, "Tell me about some of your sexual experiences. Yeah." And having titillated his own appetite for a little while, the psychiatrist discharges him as uncured.

So he goes and sees his minister. And his minister tells him he'd better pray. Gets tired of praying, keeps wearing out his pants.

Finally, somebody says clinical psychology can do things for people. He goes over and sees a clinical psychologist and he's getting a little better. The clinical psychologist gives him a lot of tests, has him tested, although clinical psychology isn't supposed to test, psychology tests. So they test and they test. And they get all through, they say, "Well, your fixed IQ is 103 and you have an aptitude for playing the xylophone."

And he says, "Wait a minute." He says, "I came here to get cured."

"Ha! We can't do anything for you."

Well, he sits around home. And then this lucky dog has somebody come to see him and says, "You know, there's an old thing called Dianetics that did some things for people. Why don't you go see one of those guys?"

And he gets there and he finds out the fellow calls himself a Scientologist now. It's confusing. But Scientologist says, "What's that?"

And the guy says, after a long time he says, "That's a drop of water."

532

Well, he's afloat in not only his own unknownness, but in a very large number of unknownnesses, isn't he?

10 Empirical solutions. Man accumulates these. He finds something that works, and it works. Medicine, where it's successful, is based mainly upon just empirical findings. They just find out they do a certain thing and they do that thing, why, the guy gets well.

Well, a Scientologist possibly learns, if he wanted to go into it–he doesn't–he merely gets the fellow up above, on upper strata. But he finds out that one of his help is a camera fiend. And each time he has walked into the office and gotten sick–the Scientologist wouldn't even inquire into this, but the fact of the matter is he *could,* and this is what he'd find, something like this: each time he's walked into the office and immediately gotten sick, this camera fiend on his staff has been taking pictures of somebody. And if we checked it up, we'd find out when pictures are being taken this fellow doesn't feel well. Interesting datum.

Of course this data itself is long known and discarded in processing and so forth. It's called a Fac One. But it's an unknown thing. You can pick up an individual and you can find this phenomenon. And when you can find it in person after person and turn it on or turn it off, you begin to believe that there must be in this sea of life a thing called Fac One. There must *be* this thing if everybody has it and reacts to it. It'd be the only test we'd apply, isn't it?

Now, let's take–in earlier technologies, let's take something much less removed than an incident which took place, evidently, according to investigation, about a million years ago–let's take something much closer to home. We know very well, or we knew very well, that people could not possibly remember their own birth. Wouldn't it be surprising to get a whole bunch of people and ask them one after the other if they remembered birth and find one that did? Actually did remember his own birth. That would be peculiar, wouldn't it?

Well, Scientologist, if he wanted to be that crude and antique, could actually take somebody in through birth and even though neither the auditor nor the preclear were an obstetrician and knew nothing about it at all, if a trained obstetrician were standing by, he would probably recognize, from the contortions of the preclear as he slides on through birth, the exact method of delivery used. And it runs off according to the same stopwatch in time that it takes. Interesting, isn't it? If you wanted to make it run that way. Isn't that peculiar?

And you can do this to practically every person who can run any kind of an incident or remember anything of his own past. That's interesting, isn't it?

And then there's this thing called a *pre*natal. Experiences happening to persons before they were born, evidently, are recorded in some fashion in the anatomy. All right.

To an individual who hasn't experienced it, who hasn't seen the phenomena in one of his preclears, who hasn't examined it, who hasn't looked at it vis-à-vis, that of course is Para-Scientological data.

"You say so? I reserve it to me to find out if I can experience it too." See that? And that's all that Dianetics and Scientology have ever asked. That's all they've ever asked.

Here's an enormous sea of data, which is apparently held in common by a great many 11 people: auditors, preclears, people who have been audited. They keep running into these things.

All right. Here is this sea of data. To them who have run into it, it's a certainty for sure, see? It is, it exists, it is real. And then to those people, it's Scientology. But to somebody who hasn't experienced it, that of course is an unknown datum. Because it has no subjective reality of any kind. And if the datum has no subjective reality, then, of course, it must fall into another bin than a *known* fact. Well, let's just call this other bin Para-Scientology: Maybe it's true. You know, it might be. I've heard about it.

And Scientology would be the conquered territory by that individual who had experienced it. You see that? So that the individual himself would know as much about Scientology as he had actually examined in terms of phenomena, in terms of application, in terms of abilities turned on or off. In other words, he would know as much as he would know. See, he wouldn't know any more than he knew. And there wouldn't be anybody asking him to know any more than he knew, beyond this: An auditor or myself could say, "Hey. What's that?"

And the fellow would look a long time to find out it was a drop of water.

The auditor is the most fascinating thing in the world. How can there be anybody–how could anybody live without knowing that a drop of water is a drop of water? And how could a fellow be at sea in an open boat without knowing he was at sea in an open boat? The auditor could see him flopping around out there and no oars. But he can't see himself. He's sitting there saying, "It isn't nice on this park bench."

Many a practitioner in Scientology, particularly–it'd be very early in his practice–he'll sit there and the preclear will come right up. (The reason why the preclear has had laryngitis all his life is to make his mother sympathetic. See, that's the reason why this person had laryngitis. Whenever he couldn't talk, his mother would. And she wouldn't ever talk unless he had a sore throat, see. You know.)

And this comes out so clearly. You see, this is a–just enormous clarity. To who? To the auditor. Auditor says, "Gee, what do you know, huh."

Preclear said it five times: "Well, the only thing that–the only thing that I can think of connected with this laryngitis condition [wheeze] which I have is my mother [wheeze]–mother used to feel very sad about it. I'd like to get over it, she used to feel so sad about it." See?

Preclear will go on like this and on like this. The auditor is sitting there holding himself by the collar, see, trying [not] to say, "You dumb fool! Don't you realize you've got that laryngitis because it's the only thing your mother ever sympathized with?"

And very often an auditor who isn't an auditor and hasn't been trained will simply say something like that to the preclear. "What's the matter with you, you idiot." [laughter] "Don't you recognize . . . ?"

12 A trained auditor wouldn't do that, because he'd recognize his game better. He knows the preclear is at sea in an unknown sea with unknown data. He knows he's there. It's no surprise to the auditor. He already knows the preclear is lost, otherwise the preclear wouldn't be in the condition he's in. And it's the auditor's game just to get him unlost at the fastest, acceptable, possible rate. See? He gets unlost at this rate. That's all there is to it, and that's auditing.

So about the fifth time this person has gone over this: "Well, I–I just would really like to get over this. You know, it used to make my mother feel awfully bad, you know? I can see her now, you know. She used to feel so sorry for me and so forth and it upset her so, that I really feel I owe it to her, you know, to get audited so that I can get rid of this."

And the more we audit him, why, the worse it gets and the more fixed it gets. About the eighth, tenth, twelfth time through on something like this (we aren't even directing his attention to laryngitis), he's liable to say, "You know, you know it's a funny thing, but a thought has just occurred to me here that you people in Scientology probably overlooked, but could it be, could it be that–that I want this?" You know? And the sun came up one-eighteenth of one millimeter.

He goes on about twenty more times through it, and he all of a sudden, the fellow says, "Let's see, my mother . . . Say, you know, it's a funny thing, you–you people probably overlooked this too, but, you know–you know there's something nice about sympathy, something nice about sympathy. In fact my mother's sympathy, you know, was very nice. It's about the only time she ever was nice to me as a matter of fact. As a matter of fact the only time she was ever nice to me was when I had this sore throat."

And the auditor gets all ready to pat him on the back, see–the guy goes right on off of it. He's right there. He said it!

Wasn't a fact yet, see? So we stumble across this in processing some more times and all of a sudden the fellow says, "You know my throat is gone–that condition is gone. I–you know, I–I–I know the reason. I–it was the only way I could ever make my mother sympathetic. Don't need that now. My wife sympathizes with a headache."

Yes. Now what are we going to do about getting rid of our headache here?

Just wonderful watching one of these preclears pull his feet out of the mud, see. You'd swear to Pete he was wearing diver's boots and walking on the surface of Jupiter where gravity is something more than it is here.

Where we have a lost individual, we also have a lost control of his mental conditions, his physical beingness, his ability to cope with life, his reaction time–a number of things.

In other words, when an individual gets lost, a lot of things get lost, see? He gets lost, a lot of things get lost. He's all out of location with regard to what he can do, what he should be able to do, what people expect him to do. And he's as lost as he doesn't know subjectively and objectively the actual data of his past, his present and its surroundings, and the parts and capabilities of himself. And if he knew all these things and knew them extremely well, he wouldn't be lost because this is all you have to know to become oriented. You just have to know the things surrounding you, what their actual values are. You have to know the locations and gradients of importance of the data of existence. And when you know this very well, you not only wouldn't be lost, you couldn't get lost. See, there would be some advantage in this.

13 The wrong way, definitely, the wrong way to handle the subject of Scientology would be to say, "Well, now this is it. Open your mouth. Okay, here's a ramrod, and now we're going to shove it straight down your throat." Of course, we do this to some degree with an auditor, but that just shows our perversity. When we train him we expect him to regurgitate on an examination paper many things which he doesn't yet recognize as being true. That's just his hard luck. He chose it as a profession. He's not human anyway. The very fact he'd decide to become an auditor demonstrates adequately that he's departed completely from any further contact with Homo sapiens and the human race–demonstrates it. Yeah, the animal kingdom too, insect world also. So it doesn't apply. Nothing I'm saying applies to training an auditor.

But in the running of a preclear, he will get as well, he will be as well off and he will become as able as he has on his own determinism recognized some of the data which surrounds him and which heretofore was entirely lost and unknown to him. And he'll get just as well as this has occurred.

Now, the very spooky part of it is–because anybody can monitor a body, and you'll just have to take this until you can look at it yourself, because anybody can monitor any body that he wishes. It is very easy for a trained auditor to sit there and do all kinds of strange things to the preclear's body and make it function better and make it more well and put the preclear, incidentally, further out of control with it. Not making the preclear better off at all, you see? You're just making him completely into a subject now. But actually an auditor, if it were a matter of desperation, if the preclear were in such foul condition that nothing could be done, you see, to recover his determinism, something of the sort, and we determined that this is the best thing that could be done to him would be to do an emergency assist, you know? We might knock him together slightly, in one fashion or another, by various things, to straighten out his body so he could be more relaxed with it.

Now, actually, that is the function of medicine. I probably have my nerve talking too much about medicine, because I actually owe a lot of debts to medicine. The fellow who delivered my last daughter ought to be poked in the nose.

But, actually, medicine is an extremely necessary thing in a community. Many a person goes completely overboard on some therapy or otherwise, and he goes completely overboard,

and there lies the patient bleeding from the femoral artery, pump-pump-pump-pump. And he says, "Give me some places where you're not cut." Wrong process!

What you want to do at this point is hold on to the artery and scream like hell for a medical doctor. That's what you want to do.

Well, once in a while a preclear will swallow a crowbar or something like that, you know, lodge crossways in his brain or something. And if it doesn't get removed, he's liable not to be a functioning organism. And the wrong thing to do with him would be to say, "Give me some crowbars that are not sticking in your . . ." And the right thing to do would be to scream like hell for a medical doctor. "Get over there fast."

Where emergency work is concerned, where actual structural damage is great, where foreign bodies are concerned and where suddenly rampant bacteria are making vast inroads on somebody, a medical doctor is a very handy thing to have around. But we won't, any of us, claim that a medical doctor's practice restores much self-determinism to the individual–will we? So there's really nothing wrong with having a doctor there–in fact he is very, very necessary.

At the same time, let's put an auditor's assist on a preclear, where the auditor is doing all the work and all the patching up, in the same category, see? Preclear isn't doing it. The preclear isn't going to get any better off, because by the preclear we mean that central beingness which lives. He's no more than that. We don't have to get fancier than that.

We could have everybody well, you see. We could have everybody well. It's easy, isn't it? All we'd have to do is get in good shape ourselves and go around and throw a bunch of hellos and okays to all the illnesses of people all over the shop and straighten out their bodies and . . .

There's another story like this. It's called the "Pied Piper of Hamelin." And he played a tune on a pipe and the little children followed him and walked into the mountain and they've been gone ever since.

In other words, there's two methods of going about this: One would be to restore the individual into his capability in the handling of his body and his environment and thus have some security in that organism going on in a patched-up state. And the other one would be to just patch up everything you see, you know? *You* do it. 14

And pretty soon, everybody would be saying, "Well, *I* can't do anything about it. You know, I feel a little bit bad today, and here I am. I can't do anything about it."

Whereas anybody who is in fairly good shape, whether he knows the principles of it or not, can be feeling kind of wobbly and suddenly say to himself, "Now, damn it, I've got to get some work done and I feel all right, you see! And [loud clap] there, now! Huh. Get in here and pitch." You get the idea?

He, in other words, can take himself by his own nape of the neck and throw himself in there with the lions again, see? Anybody has this ability. And if we prevented him from ever using this ability and we never let him pick himself up and we never let him know he could pick himself up, and we never intimated to him that it was his own knowingness which had to be increased in order to keep himself healthy, he would get sicker and sicker and less and less able and more and more dependent upon others–until at last we would have a grapefruit. See how it would be? Continuous dependency increases dependency.

All right. As we look over–as we look over spirits and ghouls and things that go *boomp* in the night, it just may be that they exist. Just may be. And it just may be the thorough indoctrination one has at the hands of parents who hate to be awakened in the middle of the night by roaring screams from Junior that he's being attacked by witches. They don't like this.

It may just be that they don't like this and it may just be that they've come in often enough in the middle of the night and said, "Junior, damn your hide! There are no witches. Do you get this clearly? *There are no witches!* Now, you understand me? One more word about a witch will get *you,* Junior, the switch!"

And so he says, "Okay, let it go."

And he lets it go until some fine day, he's talking to his auditor and he gets to feeling kind of terrified.

Now, the auditor could follow the same principle. The auditor could say, "Now, Junior, we don't want any of this fear-charged stuff around here, see? In the first place, I like a quiet practice and I rent this apartment–my neighbors, you know? So let's calm it down and stay right with it." Be the wrong way to go about it, but it's easy on the neighbors.

Supposing he said–supposing he said to him, instead, "Now what seems to be–what seems to be bothering you right now? What do you seem to be running into?"

Well, the fellow says, "You know," he says, "it's quite obvious that there are no such thing as witches. But, uh, what the hell is sitting in front of me right now?"

If you ignored the existence of something which was entirely active, consistently and continually, let me assure you that being compelled to continue to ignore its existence would give it more power. If there was an army of ants, each one eight feet tall, chewing up all the buildings from the south of the city on up toward the center of the city, if we simply set here, you know, and said, "There are no ants, no ants–myth, rumor, an old wives' tale." *Chomp, chomp, chomp, chomp.* We would not at least be in the street when the building came down, we'd be sitting here. You got the idea?

Now, we know ants eight feet tall do not exist, at least in this county. But let me assure you that we do not positively and completely know that witches, ghouls and things that go *boomp* in the night don't exist. We don't know that. Nobody has disproven the existence of the leprechaun. Nobody. No mathematician has ever bent his slipstick successfully around this problem or the head of a leprechaun.

We do know, astonishingly enough, that there is a beingness of Man that Man didn't suspect existed before. We have found enough to suspect that even we don't know all there is to suspect. We don't have an open mind. The only thing I can think of that are really open are sewers, ditches, alleys. No, we have an *inquisitive* sort of mind in Scientology. And believe me, everything that Man is out there mixed up in is Para-Scientology.

He doesn't know what the hell it is. And unless we've experienced it, we couldn't. He may be a much more of a lost dog than we think. We may at this moment–being invaded from Mars on an invisible wavelength. There may be at this moment a mad scientist in Alaska who has a death ray trained upon North America–there may be, you see? It isn't likely. But a damned fool a few years ago invented an atomic bomb. That wasn't likely either. It wasn't even vaguely likely that this would occur in our generation. A lot of things, a lot of things.

540

I do know something, though, that is a very, very *murderous* sort of a philosophy. And that is to say flatly, completely and emphatically that something does not exist, when we have no way to prove that it does not exist. And I'd say that would be dangerous.

And I would say that sociology sitting there and saying there are no ghouls, demons and things that go *boomp* in the night is making an adventurous statement–far more adventurous than the statement I'm making right now, much more adventurous. It may be that every fifth human being you know is actually an alive, twisting, writhing, vengeful demon, bent only upon the destruction of those around him. This very well may be. That is not as adventurous a statement as "There are *no* demons of any kind anywhere," when we have not any means of proving there are not.

Do you see why *that* is an adventurous statement? That is a *wild* statement. But what I say to you is perfectly reasonable. It just may be that every third, fourth, fifth person we know is actually not really quite human, but really a demon, see? I say that *might* be. We are free to experience it if it is *true* and not experience it if it *isn't*. And that is a much greater freedom than taking, on Mama's say-so in the middle of the night when she has been awakened, the fact that there are no witches and that no werewolves have been in bed with you. Much more factual.

16 But here you have the sea of Para-Scientology: it is the sea in which men are lost. We have isolated out of that a number of very peculiar data–a number of them that are extremely peculiar. They tell you many things, which before you experience them you could not possibly have believed analytically or intellectually. That doesn't mean that Scientology is made up of strange and curious data–actually, it's a sort of an everyday sort of a datum that becomes Scientology. But the difference between a fellow who knows Scientologically an everyday datum, and a fellow who is simply in contact with an everyday datum, is the Scientologist *knows* and the other fellow doesn't know that he knows. Big difference. An enormous difference.

So whatever exists in this world, we are perfectly happy to examine it, to experience it, if it does exist–if it exists. And furthermore, from some of the data I've looked over recently, I would say that communication is an interesting subject which has many more facets in it than Man yet suspects. And the funny part of it is, I think it's highly artificialized

when it's by the spoken word and otherwise. But, it's much more easy to channel via the spoken word–easy to channel. It's easy to know who's receiving it.

There are many things in favor of a codified type of communication, but this is no reason why we should say that there is no other kind of communication known to Man. There *are* other kinds of communication. How accurate they are or how well we can use them is quite something else.

And it's no reason to believe that the only beings which inhabit Earth are the beings we can see. That's unreasonable. That is, if you think it over for a moment, that's unreasonable. Did you ever read Ambrose Bierce's "The Thing of No Color"? The Thing, I think he called it. Happened to be an animal that wasn't any color, so he couldn't see it. These things might exist.

Now, a wide-open view–a wide-open view of Earth would only be possible to one who was relatively unafraid. And it may just be that to cure Man's unknowingness it might be slightly necessary to decrease his fear. Maybe he is afraid of these things so much that he won't look at them. And maybe if he just looked at them, they would vanish and blow away. This could be too, you know?

Well, whatever we believe doesn't matter. But as much as we know about Scientology is exactly as much as we have cognition of. And that is *all* we know. If we have not experienced, intellectually or factually, data concerning the various universes and this physical universe of ours, it still lies then in the field of Para-Scientology.

So don't be so shocked at the people who tell you that they were up on the Moon last night shooting dice with Joe. Maybe they were, and maybe they're just crazy. It's up to you to find out.

Thank you.

GROUP PROCESSING: CHANGE AND NO CHANGE

GROUP PROCESSING 12A

DISC 24

A GROUP PROCESSING SESSION
GIVEN ON 20 APRIL 1955

32 MINUTES

I do have a feeling like the process I'm going to run on you this evening is probably much too tough. So if there's anybody that really is upset about his health, you know, mental health or something like that, why, now is the time to leave because this is really pretty tough. 2

The first command particularly is very, very tough.

What are we doing?

Audience: [various responses, laughter]

Got an answer to that?

Male voice: Yeah.

Right this minute, what are we doing?

Audience: [various responses]

All right. Now right this instant, what are we doing?

Audience: [various responses]

Female voice: I'm waiting for me.

Okay. Now right this moment, what are *you* doing?

Audience: [various responses]

Female voice: I'm being here.

You know what you're doing right this moment?

Female voice: Yeah. I'm being here.

Male voice: Keep her there waiting.

Okay. Do you know you're waiting?

Audience: Yes.

Well, good. You know you are?

Audience: Yes.

Well, good. That's fine. Why don't you tell me "Hello"?

Audience: Hello.

Well, hello.

Audience: Hello.

Well, hello.

Audience: Hello.

Okay. Hello.

Audience: Hello.

Okay. Hello.

Audience: Hello.

Okay. Hello.

Audience: Hello.

Okay. Hello.

Audience: Hello.

Okay. Hello.

Audience: Hello.

Okay. Hello.

Audience: Hello.

Okay. Hello.

Audience: Hello.

Okay. Hello.

Audience: Hello.

Okay. Hello.

Audience: Hello.

Okay. Hello.

All right. Now that we've had a little bit of a start there, I'm going to now ask you the–you know, there's the sixty-four-dollar question. This is not a sixty-four-dollar question, this is ninety-two-fifty question.

I want you to think this over. You don't have to answer it aloud, but I wish you'd come up with some answers.

Now, what do you want changed?

Audience: [various responses]

Yeah, just think of some things you want changed. Got some? Good.

Well, get some more. Some more things you want changed.

All right. That's fine. You all got some now, huh?

Audience: [various responses]

Well, good. That's swell. All right.

Now let's get some things, one particular thing, that you want unchanged. Something you want unchanged, and then some more things.

Female voice: Mm.

Got some things you want unchanged?

Female voice: Mm-hm.

Well, that's good. That's good. Some more things.

Well now, did you have one major one there? Did you have one particular one that you want unchanged, huh?

Female voice: Yes.

Well, just get the idea of the rest of the audience thinking "Okay" at you for wanting that unchanged.

Got that?

Female voice: Mm-hm.

3 All right. Well, swell. All right. Now let's get some things, no matter how insignificant, no matter how significant, that you want changed.

All right. Let's get some more things. Things you want changed.

That's real good. Now let's get some more things you want changed.

Well, all right. That's fine. That's fine. Now just pick out one of them as being the most important thing of that list. Got that? The most important one.

Now get the idea of the rest of the audience saying "Okay" to you on wanting that thing changed.

Got it? All right.

Now let's get some things that you want unchanged.

All right. How's that, huh? That pretty good? Hm? Did you find some?

Male voice: Not yet.

None?

Male voice: None.

Oh well, we'll catch you next time around.

And now let's get the major one of these that you had, and let's get the idea of the rest of the audience thinking "Okay" at you for wanting that one unchanged. Did you do that? Hm?

Audience: [various responses]

All right. Now let's run off some things, check them off now, some things that you really should have changed.

Good. You got some now? Hm? Got good ones? Hm? Really should have changed. Got them?

All right. Well, now that's fine.

Now let's take the major one–got the major one now that you just thought of, got the major one?

Female voice: Yes.

All right. Now let's have the rest of the audience think "Okay" at you for wanting that changed. Approval. 4

Well, all right. That's good. That's real good.

Now, now let's get some things you really want *un*changed.

Good. You got some good ones now? Let's find some more. Things you want unchanged.

Well, all right. That's fine. Now how you doing? Hm? Doing pretty good?

Male voice: Yeah.

Huh? Doing pretty good?

Well, all right. Now let's get some things you want changed.

All right. How's that, huh? You finding them more easily?

Audience: Mm-hm.

Hm? All right. Fine. Now let's get some things you want *un*changed.

All right. Fine. Now you got some more things you want unchanged?

All right, that's fine. Now you've really found some now, huh? Really found some good ones. Have you found some good ones?

Female voice: Yeah.

Hm? Well all right. Now just for variety, some things which you want changed. That you really want changed.

All right. That's good. That's good. Now some more things you really want changed.

All right. Now let's get the idea of the rest of the audience giving you an "Okay" for all of these. 5

Have them give you some more "Okays" for these.

Get a lot of "Okays" out of this?

Female voice: Mm-hm.

All right. Now some things you want unchanged.

Male voice: Yeah.

Find some? Hm? Find some things you want unchanged?

All right. That's real good. That's real good. You got a real good one there in that list, huh? Did you find a *real* good one?

All right. Get the rest of the audience giving you an "Okay" for that thing you want *un*changed.

All right. Now, now how do you feel about this, hm?

Audience: [various responses]

How do you feel about this?

Female voice: Feel better.

Feel a little bit better?

Audience: [various responses]

Hm?

Male voice: Yeah.

Female voice: Got to me.

All right. Feel pretty good?

Audience: [various responses]

Female voice: I guess I feel better.

Oh, we can't let that happen.

Now give me some things which your father wanted unchanged about you. Some things which your father wanted unchanged about you. And give each one you think of an "Okay."

You thought of any?

Female voice: No.

Male voice: Got one.

Got one?

Male voice: Yeah.

Got more than one?

Audience: Mm-hm.

Well, good. You really have got some things your father wanted unchanged about you, huh? Well, good for you.

Audience: Mm-hm.

6 All right, fine, fine. Fine. Now let's get some things that your father wanted changed about you. It's all right if he's dead. Okay. The things he wanted changed about you. Now say "Okay" to each one.

Well, fine. Well, fine.

All right. That's real good. That's real good.

Now let's get some things that he wanted unchanged about you. Your father wanted unchanged. Now you'll find some more I'm sure. Things he really did want unchanged about you.

And say "Okay" to each one.

All right. That's fine. That's fine. You found some this time, hm? You found some. Well good.

Now let's get some things Papa wanted changed about you, and he didn't miss it, now. Things he wanted changed about you.

All right. Say "Okay" to each one of these as you think of them.

Oh, you got them, huh?

All right. Say "Okay" to these real good now. Real good. After all, this is a light subject.

And what did your father want unchanged about himself?

Give each one an "Okay" now.

Well, that's different than his attitude toward you. Is that different?

Things he wanted unchanged about himself.

Give each one an "Okay."

Well, that's real good. That's fine. Now let's find some things he wanted changed about himself. 7

We find some things he wanted changed about himself ?

Find something he wanted changed about himself. Must have been something.

Give each one an "Okay."

All right. How's that now, huh?

Female voice: Doing good.

That good?

Audience: Mm-hm.

Well, fine now. And you're real good preclears, you're real good preclears, that's real good.

Let's find the floor.

Find a chair. Good.

Let's find the floor.

Good. Let's find a chair.

Good. Let's find the floor.

Good. Let's find the chair.

All right. Now let's find, *now* let's find some things that you want changed. Some things which *you* want changed.

Well, all right. Well, all right. That's good. That's good.

Now some things you want unchanged.

All right. Fine. Fine. That's real good. That's real good. You're real good preclears.

All right. Now let's get some things that your mother wanted *changed* about you.

Male voice: All right.

There may have been one.

And give each one an "Okay."

8 All right. Now, now let's get some things now which your mother wanted utterly unchanged about you.

Give each one an "Okay." Are there a few?

Well, all right. All right. That's real good. That's real fine. You did fine.

Now let's have some things your mother wanted *changed* about you.

Female voice: Mm-hm.

Give each one an "Okay."

All right. That's just fine. That's fine. That's very fine.

Now, let's get some things she wants *un*changed about you or wanted unchanged about you.

Oh, you found some?

Well, all right. That's just fine. That's just swell.

Now let's get some things that she wanted changed about herself.

You find some?

Well, good. You did find some things she wanted changed about herself, huh? You did find some?

All right. Now let's get some things that she wanted unchanged about herself.

Say "Okay" to each one.

Give each one an "Okay."

Got it?

Female voice: Mm-hm.

9 How's that?

Female voice: It's all right.

Doing better? Doing good?

Audience: [various responses]

Now tell me some things that you want changed.

Got some?

Well, good. That's fine. Now give me some things now that you want *un*changed.

All right. How's that now, hm?

Audience: [various responses]

Pretty good?

Audience: Sure.

Your first list different than your last list?

Audience: Yes.

'Tis, huh? Well, for goodness sakes. All right.

Find the floor.

Well, okay. Find your chair.

Now tell me "Okay."

Audience: Okay.

Well, okay.

Audience: Okay.

Okay.

Audience: Okay.

Okay.

Audience: Okay.

Okay.

Audience: Okay.

Okay.

Audience: Okay.

Okay.

Audience: Okay.

Okay.

Audience: Okay.

Okay.

Audience: Okay.

All right. Now you receive this next "Okay."

Okay.

Audience: Okay.

Did you?

Audience: Yes.

Well good. Now receive this next one.

Okay.

Audience: Okay.

All right. Now I'm going to receive your next "Okay." Give it to me.

Audience: Okay.

Well fine. Give me another one.

Audience: Okay.

Well all right. Good. Give me another one.
Audience: Okay.
Well all right. That's fine. Now you receive my next one.
Okay.
Audience: [various responses]
Did you get it?
Audience: Yes.
Well good. Now receive this one.
Okay.
Audience: Okay.

All right. Now give me a couple.
Audience: Okay. Okay.
All right. I got both of them, what do you know? All right.
Give me one more.
Audience: Okay.
Got it! All right. Now you take one more for me.
Okay.
Audience: Okay.
Good night.

There may have been

OPERATION MANUAL FOR THE MIND

LECTURE 13
DISC 25
A LECTURE GIVEN ON 11 MAY 1955
57 MINUTES

Good evening.

Well, as usual, I don't have anything to talk about this evening, but I'll manage to get through this hour somehow. I just hope you do.

The organization, the Hubbard Dianetic Research Foundation and the companion organization, the HASI–the H-A-S-I, Hubbard Association of Scientologists International–has a considerable and continuing research program, something that you very seldom see anything of at all. It's something that people more or less take for granted. They see the material come out, but very little behind the material.

Actually, the romance and adventure of Dianetics and Scientology are not really in the field of research and investigation but are actually in the domain of the auditor and his contacts with and handling of humanity, the organization itself, in its efforts to get forward in the society and bring about some of the more desirable changes which it believes should occur in the society of Man today. This is really the bulk of the romance and adventure, and the rest of it is the romance and adventure of your own mind.

And it's very interesting that an individual lives with something that he doesn't know anything about.

552

Now, many a husband–many a husband has long lived with somebody that he didn't know anything about. This is *not* a new adventure.

And many a wife–many a wife has, shortly after the honeymoon, found out that it was over and finds herself standing there looking at something which is a cross between an ape and a psychiatrist–I mean, utterly unmentionable thing, a complete monster. [laughter]

But although we know very well that we are in association with things that we very often don't know anything about until it's too late, we seldom think of being in association with something continually, consecutively, twenty-four hours a day, about which Man has known practically nothing until the mid part of this twentieth century–his mind.

It's an utterly incomprehensible thing how this item which is his most constant beingness and companion–a thinkingness–this man who proudly calls himself a thinkingness, who says that his best weapon is his mind, who grades his fellows with how clever they are or how stupid they are or what their behavior is or is not, would know *nothing* about it!

And, of course, this happens to be pretty close to the truth as of circa 1950.

3 It's a remarkable thing that Man would continue to flounder concerning his own beingness, what he does, what he is, where he goes and what he becomes, for *thousands* of years, without ever really once becoming aware–except in some very small locale such as that one inhabited by, let us say, Gautama Buddha–without becoming aware of any of the real mechanisms of life or the mechanical procedure with which Man handles thought. It's an incredible thing.

But I started out to speak of the organization and it's no more incredible than something that happened a year or two ago in the London offices of the HASI.

The HASI was established over in Great Britain some years ago. It's very odd, now, to be able to say that so expansively–"some years ago." You know, just like we've been in existence forever. Sometimes sitting behind my desk it seems like it, but it really isn't the truth.

And the British office, however, does not or did not always run with exact, precise perfection. Scientology and Dianetics working within the realm of Man becomes liable to many of the errors to which Man is liable. It has one slight difference, however, between organizations similar to it–if there are any in the world, which I doubt–but organizations of similar magnitude, they go ahead and make mistakes and don't do very much about it.

The HASI and HDRF make mistakes and turn right around and fix them up. They work hard to come forward and remedy what boo-boos they pull. They know when they're in error and try to do something about it.

Actually, the amount of traffic business, the length of the communication lines of Dianetics and Scientology, rather presuppose an organization larger than that one which exists in Great Britain and in the United States, as far as central staff is concerned. Here, at the most, are about fifty people–fifty, sixty people. And they are taking care of communication lines which stretch all the way around the world and wrap on themselves several times. It's an interesting thing that we don't make more errors than we do.

But occasionally we get into the organization somebody who is a "trained executive." This happens every once in a while. And we have–always have to fire them eventually, but we get them in, see. They come in and they have papers–they say they worked for Gestetner Limited or Sound Scriber Incorporated and they were the big, high mucky-muck sales director, personnel hiring and firing, the fellow who polished all the gold on the president's desk. You know, it's–real sharp boys. And they get in and pull a couple of boo-boos and we fire them. Anyway . . .

Such a person was hired by the British office at one time and he sat there at the desk and he was running everything just fine, except one day I noticed that there had been a slight error in the computations of this individual.

He was procuring–mind you, he was sitting in London, England, and he was procuring all of his students from Australia! He was sitting in the largest–New York can just take a back seat, it really isn't the largest city. He was sitting in the middle of the largest city in the world and not getting one single student from it or preclear or anybody interested in Scientology.

He destined the organization to handle *only* people who were at least ten thousand miles away. His thinkingness, in other words, was not, you might say, an expansion of himself to this degree: He could *only* see at that length. Somewhat farsighted, wouldn't you say? The place could have burned down around him and he wouldn't have the least idea that this was going on.

4 That's the way Man does. This is not just that poor executive that I am now maligning. Actually, he's still fairly happy with the whole subject of Scientology. It cured him of lifelong asthma and got him into pretty good shape. But he was good enough for, oh, Siddeley Limited or good enough to manage GE, but not the HASI, London. I mean, there are too many boo-boos come up too fast. You have to move, you know? You can't wait for a board action or anything, you have to act. So he went away, and we learned a big lesson. Furthermore, having observed this individual, we wondered if there were any more cases like this.

The Los Angeles branch office was not doing well, not doing well at all. And an inquiry was entered into and–wondered what was going on here. And they had these beautiful brochures and all kinds of reprinted, misprinted material which they were mailing out to all parts of the world–particularly the United States–but about their nearest mailing point was Chicago. They were not mailing these things to anyone in Los Angeles where they were living. They were mailing them to Chicago.

Took another look. People who were still around New York in that time were trying to procure everybody from the West Coast. Seemed like nobody lived anywhere. [laughter]

Here's this executive in London and the people in the East Coast or the people in Los Angeles, who were managing what was ostensibly the London, East Coast and Los Angeles operation, were evidently not living in London, the East Coast or Los Angeles.

This is very weird. All of their attention points were out to such a distance as to render their actions impractical. This is a wonderful thing. So I said, "This is gorgeous."

We "shot some more people from guns" and so forth and looked this over and all of a sudden woke up one day to discover that this is a prime principle of Man. This is a prime principle on which Man operates. He wears glasses most of the time because he has myopia–nearsightedness. But the truth of the matter is, mentally, he can't see anything as close as his front-door yard. He has to look way, far, distant in order to perceive anything mentally. He cannot localize his attention on his immediate concerns.

So one of the prime principles of operation in the HASI, now, is to beware of somebody who comes in and tells you that–he is in, let us say, the printing department and–beware of somebody who comes in and tells you, at what length, that everything is going wrong in the Registrar's office. You go in and you look at the printing department and it's a *horrible* mess.

And then maybe the person in charge of shipping or something of that order may come in and tell you, "You know, things are awfully bad over in the school. Terrible. Students dying and being shot" [laughter] "and all kinds of horrible things happening over in the school."

Well, the second he does this, with the greatest of ease, you simply look at the shipping department; you find nothing shipped. Man is in a very interesting dislocated position there.

Seems like an individual who cannot hold down his immediate environment will try 5 to hold down some remote and distant environment. A parent, for instance, that cannot possibly handle his own life is the most willing person in the world to handle Junior's.

See how well Man does this?

He has it woven very closely into the family. Here we have a family–everything's at sixes and eights–Papa stumbling around and into one business deal and out of that and into another casualty and out of that and so forth. And yet, Papa is just all upset with the way Junior handled that two-bit piece. In other words, Papa never seems to take a look around here, you know, and see what *he's* doing. It's always over there, not where he is.

Now, he is able to observe with great clarity the reason for Junior's downfall and his mismarriage and so forth was immediately due to the schooling which he had or didn't have, and never even vaguely attributes any of the difficulties Junior is having in life to anything *he* ever did to Junior.

Well, we're just sneaking up on this subject organizationally. It's really no great wonder that Man is having and has had a great deal of difficulty understanding his mind, if he has this habit of looking over there and never over here. Then it would be no real mystery here at all.

You can just see that in Asia Minor four or five thousand years ago, the greatest concern was probably with Rome–the way the Romans thought. And the Romans were mainly worried about the way the savages that were painted blue up in Great Britain were thinking, but never how the Romans were thinking.

And the people up in Great Britain, before they got civilized or civilized the Romans, they were probably more worried about how the people over there in Germany were thinking, but not how they themselves were thinking.

And an individual man goes around worrying a great deal about how Joe is thinking and is apparently very knowledgeable about how Joe is thinking, and if you listen to any psychology class, very verbose on the subject, very technical–"Here is a little assignment here: Memorize this book," see? And very, very knowledgeable as to how Joe is thinking–could tell Joe right down to the last degree exactly how he's thinking, what his impulses are, so on, and would never know his own, not even vaguely.

And this, by the way, summarizes both clinical psychology and Freudian analysis. The Freudian analyst sits there and says, "Well, the real trouble with you, Mr. Dumbjohn, is because you had, in your youth, an unfortunate sexual experience. And this experience has become hidden underneath your libido. And you are, actually, at heart, a beast and therefore I would advise four more years of analysis by me so I could evaluate for you further and tell how you're thinking." [laughter]

And then the analyst gets up and says, "Where did I put my hat?"

You see, he knows all about Mr. Dumbjohn's thinking, but he doesn't know anything about his own.

That's the way Man operates. He operates under the motto, evidently, "Everybody else's business is my business, but my business is nobody's business." And this makes for a gorgeous interlock of irresponsibility in the society. Most wonderful thing you ever saw in your life. "My business is nobody's business, and all the business there is, you see, is really my business, but everybody else thinks that their business is nobody . . ."

Who is ever going to take responsibility for his own head or the way he walks down the street or the way he plays checkers?

I mean, nobody is, of course, because it's always the other fellow.

Very interesting–in 1950 I wrote a book called *Dianetics: The Modern Science of Mental Health.* A half a million Americans have read that book. And it's been published in other languages and so on. A lot of people have read that book. [snap] Oh! Like hot cakes. Everybody is buying this book; everybody bought this book.

So as the years went along, I wrote another book called *Advanced Procedure and Axioms.* People when they just see this book they would flee from it. Well, it wasn't that the book was correct or not correct, the book inferred that you had something to do with running yourself. And everybody forgot to buy it.

But this other book that said it was really the other guy's fault, the earlier book–[snap]–boy, was that popular. That was popular. It told everybody just exactly why and where it was everybody else's fault. Curious thing, isn't it?

Therefore, if a man is seeking to understand himself, it seldom occurs to him that he has a ready subject right to hand. *Himself.* This subject he never looks at!

Psychology class doesn't even study Man–studies rats. They watch rats running around in rat mazes.

Why?

Well, this is just about as far as you can get from the subject. [laughter]

Being underpaid, professors of psychology can't even correspond with Australia, so they can't study Man in Australia. But they can study rats–they're cheap.

Well, here we get this displaced level of interest. Now naturally, a person who is introverted, who goes around worrying about himself all the time, is a hideous thing to have around. Worry, worry, worry. "Why did I do this? Why did I do that? Why did I do something else? Let's see . . ."

And he takes out a cigarette, you know, and he puts it in his mouth and lights it. "Why am I smoking?" [laughter]

Now, this is an entirely different thing. This is the result of, as we call it slangily in Scientology, getting your anchor points knocked in. The motto behind this is, "Put your attention on yourself."

And the talk I'm giving you tonight has nothing to do with putting your attention on yourself.

Now, in putting attention on self we have the biggest operation that we could possibly have. Everybody works this operation to some degree. And the reason why this administrator over in the London office would look only to Australia is just because this operation had been worked on him once too often–his mother, his father, his teachers.

He would come in and say, "It's bitterly cold outside. Why don't you have more heat in this room?" And his mother turned around to him and said, "Well, why don't you go out and get the coal yourself?" You know?

He had said, "I don't like to play with Johnny, damn it. He swears."

And people said to him, "Now, you just swore. Put your attention on yourself."

But this is a different kind of an operation. It's picking up an individual's [snap] faults and [snap] punching them up to him so at last he becomes nothing but a hotbed of faults.

7 And if psychotherapy is totally a measurement and study of men's faults, why, then it is no study at all. Because if Man didn't have *some* good in him someplace, he wouldn't be here at all. Just be impossible for him to exist. So if we studied only his faults and poked only his faults in on him, eventually we would get a rather interestedly unbalanced picture.

So this individual who is always searching his own motive is looking for the *fault* which causes him to do this. Never occurs to him he might have an honest impulse to make nothing of a cigarette. Simple. "I don't know, I like to make nothing of cigarettes. At least *something* I could make nothing out of—cigarettes."

Another thing, the people around him very often need to have some smoke blown in their faces. But it's not considered polite to blow smoke in people's faces, so people have started to inhale smoke from cigarettes. [laughter]

Now, on the subject of cigarettes, we discover that cigarette smoking in a brawnier, tougher age was considered very effeminate. So was, really, cigar smoking. People *chewed* who was men! The American woman put an end to this the moment they were able to buy—it was really Sears and Roebuck that did it, because they made carpets available. And the American womanhood buying carpets and so forth put an end to chewing tobacco. [laughter] And however, I'd wish to call to your attention that as far as chewing is concerned, we could say, "What is basically wrong with this fellow that he is *chewing* tobacco?" This would be a psychological or psychoanalytic-type question. Wouldn't be a Scientological question.

We'd say, "Well, there are probably some motives." We wouldn't say bad motives, you see—"There are probably some motives back of chewing tobacco. There are probably some motives."

The psychological, psychoanalytic approach would be "There are probably some hidden, basic motives" (psychoanalytic) "that have something to do with sex," (psychological) "that have something to do with his animal nature, behind this chewing of tobacco." See, they're *specializing* when they look for a motive.

And you can't say what motive you're going to look for and then go and look for the motive. You can't do this. I mean, you already say what motive you're going to find: "It's going to be bad" and then start looking. It would be very difficult.

The actual fact is that many American troops—brave boys out there protecting their flag—have saved their lives and their country with chewing tobacco. You have no idea the efficacy of chewing tobacco, if you have a nice jaw full of it at close-order fighting. [laughter]

Now, here we have Man, however, terribly fascinated with the wrongnesses of all the men around him. And then when called upon to study himself, have to discover nothing but the wrongnesses in himself. You see? People first get interested in all these wrongnesses in all the people around them. Then when his attention is at last beaten in upon himself, obsessively and compulsively he starts to examine himself for wrongnesses and this is all he finds in himself: wrongnesses.

Believe me, you can start looking for wrongnesses, you've got an endless job ahead of you. First place, the difference between right and wrong on a social agreement level is one thing; on a philosophical level, doesn't exist. 8

You have a society here, it has agreed to exist, it is existing and it has agreed within the framework of its existence that certain acts are right and certain acts are wrong. And if you are a member of this society, you will, by your observation and your own intelligence and actions, be able to differentiate between right and wrong. Matter of fact, that is the legal definition of sanity. That is the *social* definition of sanity: the way to tell the difference between right and wrong. If a person cannot tell the difference between right and wrong, he is legally insane.

But that is the Third Dynamic operating.

What is right and wrong in philosophy?

Those things that are right are right because we say they are right. They are wrong because we say they are wrong. And if you start looking for things that are wrong and

then you find something in your own or your brother's anatomy, you have of course found something wrong, haven't you?

Let's go over that one again, it's very simple. You've decided to look for something wrong. Now, you're going to look until you find something. When you find something you will then, of course, decide that it is wrong. This is very simple. This is the way Freud did his research. He looked around and anything that he would really find [snap] or unearth [snap], then he would consider to be an error.

Well look, there couldn't be all these errors. Otherwise nothing would run, work, hang together or would ever be understood. You couldn't have a totality of error any more than you could have a totality of rightness. Any individual who walks in who is 100 percent right all the way across the boards has either just blown up or is just about to. This is an *intolerable* condition.

Processing somebody, it's quite usual to have this person fall into the idea of problems and say, "Well, let's see, what would I do if I didn't have any problems? Well, I'd have to invent some. Well, what would I do if I had some problems? Well, I'd have to solve those, that is, get rid of them. Well, what would happen if I didn't have any problems? Well, uh–well, I'd have to invent some."

Similarly with rightness and wrongness. If there were no wrongnesses anywhere in the universe, there would never be a contest. Never a contest. There would never be any reason why you hit Bill when you were young. See, there would never be any reason for you to take action against something. There wouldn't be any reason to have a fight anywhere. There would be no contest of any kind going on anywhere unless there was something to be remedied. In other words, we had to assume something was wrong before we started remedying something.

9 Now, this is an age-old fallacy. And as long as psychotherapy or business organizations or civilizations stick with this idea that anything we find is therefore wrong and should be remedied, nothing is ever going to work out or work. Truth of the matter is, a perfectly laid-out plan can be perfectly executed, without even experimentation. That's an interesting fact. It *can* be. This *can* occur.

This is *not* the way a government goes about it. A government is, "Lay them out wrongly, mess them up, submit them to Congress, which alters them and then puts them into the hands of an incompetent to execute incorrectly." And we get the Internal Revenue Bureau. [laughter]

The fact of the matter is, though, that if there weren't all these wrongnesses to be remedied, why, there wouldn't be that many men employed on the subject. Do you realize that if everything was utterly right about Internal Revenue, do you realize the unemployment that this would cause in the United States? Have you any idea of this unemployment?

The ratio, you know, of tax collectors per taxpayer is coming up toward the optimum of one for one. [laughter] It'd throw almost half the working populace of the country out of a job, you see, immediately. That if you suddenly threw away all the things in government which were there simply to remedy wrongnesses, if you threw all those away, you'd just throw all these people out of a job and everybody would starve–of course, we all know that.

You see, if there were no wrongnesses in the Bureau of Internal Revenue, do you know all that you'd have to do? If there were no wrongnesses to be remedied of any kind, there wouldn't be any employment of any kind either. All you'd do is, on the fifteenth of March or something like that, you'd say, "Well, let's see, I made so-and-so this year and the tax is 5 percent or 10 percent . . ." It's a tithe now I think, isn't it? Don't they work on the old tithe principle now that we're beginning to worship Washington? "Ten percent of my year's income." And you'd write out a check and shove it in an envelope and send it to somebody in Washington who would just add it up on the cash register and that would be that. There wouldn't be any collectors; there would just be a bookkeeper back there to make sure it got into the Treasury. But the counterplay of error makes this horrible complexity that gives us this *huge* organization called the Bureau of Internal Revenue, see? It's just the counterplays of error.

Well now, you set up one error and then you set up something to correct this error. Well, two errors don't make a no-error. Now you've got something over here that is going to arbitrate between these two possible errors. But it might get out of order, so you have to have another organization over here or somebody over here to monitor all three of these

and review them, you see, and to make sure they stay in line. We now have four errors in operation.

10 Now, you start–expand, expand, expand, *reductio ad absurdum,* we eventually get what Man calls a government. It's errors counterbalancing errors, checked by errors, errors over here, countercheck.

Also, if you were to look at a tangle of string, you would find a mass which would be very hard to untangle; similarly, we have a mass of errors. The string, in going round and round, should follow a spherical pattern. It doesn't do that. It overlaps itself and it gets under and over and around. And when it gets unwound, it gets pulled apart in some fashion, you have this enormous tangle. Well, that's a number of errors. But it's also a solid piece of mass. And this is how mass gets so solid.

Error is quite a necessary thing if you're going to have any kind of an organization at all. It's no reason, however, why some people should *specialize* in error. But if you're going to have an organization, there must be a preponderance of rightness about it to continue its survival. And if we only look for the error and we only cited the error and only complimented it, we would be in a circumstance where all of the difficulties of the organization would simply cave in upon themselves and you would have nothing even vaguely resembling an organization left–you'd just have a chaos. You can't have a totality of error.

Now, when this individual starts putting his attention on himself, it's because, really, everybody has punched in his anchor points and said, "You're wrong, you're wrong. No, no. We're right over here. And you're wrong, you're wrong, you're wrong, you're wrong."

And after all, the fellow says, "You know, I don't know how one man could be as *wrong* as I am." [laughter] After that he takes up psychoanalysis or commits suicide with psychology–he does something along this line.

And he takes a cigarette out of his pocket, lights it, you know–"Why am I doing that? Hm. Freud says the libido theory has–I wonder if there's any homosexuality in my background. Do you suppose? No, that only applies to cigar smokers." [laughter] "Let me see. Uh . . . I wonder–I wonder if it could be because I was punished for smoking?"

See? Error [snap], error [snap], error [snap], error [snap]. So he's in a state of only researching his errors. And if all of his horsepower is dedicated and devoted to his errors, errors, errors, the next thing you know they're the only thing about him that has any strength. And he becomes a tangled, incomprehensible mass of error. And being this mass, he then says, "By golly, I certainly better not study myself any further. I'm going to look over there in Australia! I'm going to get my attention off of me because I am too horrible to look at. If there's anything I know at all, it's I'm too horrible to observe!"

Now, that's an interesting thing that occurs. And that's why they start looking far afield. People believe that they are so compounded and composed of errors and mistakes that there's just no sense in going over it any further. They're in apathy about doing anything about themselves, but they think there is still some help for Australia.

Fascinating thing, isn't it, that Man would be so totally fixated elsewhere. Well, this is one of the reasons he's fixated elsewhere.

Faultfinding is not exactly the best practice that ever occurred. A certain amount of it, 11 possibly, is necessary one way or another. But just why a human being has to point out faults to another human being, in this particular universe and particularly on this planet, is a little bit of a mystery, since the universe and the planet do such a wonderful job of it. I never saw anything anywhere near as good as this planet, its jungles and impasses, its plains and storms, for pointing out mistakes. It has *any* Sunday school or grade school teacher just beaten all hollow. It is an *artist* at pointing out mistakes.

A good friend of mine, Martin Johnson, the late Martin Johnson, made a remark one time I thought was an awfully fine remark. He said, "We have as little adventure as possible on our expeditions. We *intend* to have as little as possible. All you have to do to have an adventure is to permit some small error to enter into your planning and execution of an expedition and you've *got* adventure. But even with a completely perfect plan, a completely perfect organization and an execution by schedule of everything you intended to do, you've still got Earth and the heavens to contend with, and they'll furnish all the adventure you can ever digest." He was a man who should have known.

Now, it's an oddity that if you go out here across–you think the rigors of this planet are far and distant from you, but they're not. You go out here, anywhere, the remainder of this

month or during the next three, four months–four or five months, and you assay to walk twenty miles and you forget your canteen, they'll bury you. Earth will have turned out to have been critical of you. Earth will not have immediately forgiven this particular error of the canteen omission.

It's actually true that it's impossible to walk across these deserts–for a mortal man to walk across these deserts in the height of summer without water. They don't last four hours without water. The dehydration is so sharp, so swift that a fellow can–you know, here he is, very civilized, and he's driving a car and he drives on a back road and all of a sudden he has a blowout and he can't patch it up and he decides to walk back to the service station. And they find him–he's lying there in the road, dead.

A very short time ago there was a whole family–they just drove six miles off one of the main roads down here and they started to walk back to the main road, and that was all.

The Earth is critical, very critical. In Montana, for instance, in the wintertime it doesn't even have to be very vigorous weather for you to skid one way or the other. There are a great many errors which you could commit, which you would be immediately punished for.

Well, it's no wonder, then, that Man gets so slap-happy about punishment. And he goes around telling his fellows–just as a fellowlike warning, you know, "Don't forget that canteen. Don't forget that mackinaw. Don't forget your snow glasses," you know? Because it means a man's life or an illness as a result of it.

So, therefore, error is so easily pointed out when you are quite mortal and when you are making your way around, even in the milder climates of this planet, that Man rather falls into the habit of pointing out nothing but error. And he completely overlooks this interesting thing: he completely overlooks the fact that the only way he keeps on living at all is because he's more right than he is wrong.

The *worst* Freudian case who could still walk and talk and live amongst men (we're not talking about institutional cases)–the worst–they're dead. They are, as far as Man is concerned, they're dead. But the worst of these Freudian neurotics that would go around and say, "Let me see, what libido theory am I working with now?" is still many times more right than he is wrong. Fascinating thing.

All Man is trying to do is eliminate the *abundance* of errors in himself and get it down to a few that he can live with. But he always forgets that the rightest thing about him is the thing which sets things right. 12

The man who has no impulse to set things right is insane. That's one of the best definitions, as far as workable definitions are concerned, of which I know. The man who wishes to set nothing right is crazy.

This doesn't matter whether he is sitting on Chomolungma, known to you as Everest, in the gorgeous majesty of utter and complete serenity, he's a bit mad. He's a bit mad. I know. I've talked to some of these boys, and they–from my standpoint they didn't seem to be all there. I don't remember one of these boys being exteriorized, and I would say that for serenity this would be the *first* requisite.

Here's your panorama, however, of Man in his effort, in his agonizing struggle to do something about Man, that he avoided looking or investigating or even getting very interested in what made him *tick*. Instead of that, he went off onto this wild kick: what made him *wrong*.

You see these as two entirely different adventures. Trying to find out why you tick, why you're as right as you are, why you function at all, why you think at all, would be quite an adventure. Finding out how wrong you are and wherein you're wrong would be a different adventure. It's another one. It's a route that many take, but it's another activity.

Now, if an individual had some command and knowledge of his own beingness, he would experience freedom in many ways, but he'd also experience a considerable increase in ability. And that's the first thing he'd experience.

People don't believe this. The whole field of psychology doesn't believe this; they believe that–and in psychoanalysis too. I discuss these two things because it's distasteful to audiences to have Christianity pulled in on it all the time. I'd just as soon pull Christianity in on it or any other activity of Man which pretended to, and did not, inspect his livingness.

We have this individual, this individual working, let us say, with a drill press. And he's working away with it and there's a big chuck here and so forth. And he doesn't know where the switch is that turns it on and off. Let's just omit that from his knowledge. You know, sooner or later he's going to get in trouble? You just have a feeling about somebody who didn't know where the on-and-off switch was of his drill press that, sooner or later, that

thing was going to go on running when he didn't want it to. You just have that suspicion this would occur.

Supposing he didn't know how to change the bits in it? Well, you'd say, "This guy is really getting to be a product of the machine age, isn't he?" The drill runs all the time and it always runs on the same size bit.

Well, what if he didn't know where the lever was that pulled it down and put it up again? Would you call this man a drill press operator? He didn't know any of these things, would you call him a drill press operator?

Well, this is a tool, isn't it? It's a machine. It's something he lives with and works with. And he knows nothing about it. Boy, I can assure you, he's going to punch more wrong holes of the wrong size in the wrong places on the wrong material than the waste superintendent of the factory could add up on the profit-and-loss sheet in a long year of Sundays.

13 And yet we have men going around with a thing they call a skull and a brain. They don't know how to turn it on and they don't know how to turn it off—that's one of the first things they don't know about it.

Did you ever get to thinking about something and go on thinking about it and thinking about it and thinking about it and thinking about it and say, "You know, I really ought to stop thinking about this because I've got to go to sleep and tomorrow morning is going to be here all too soon." [laughter] And you go lie down and you think about it, you think about it and all of a sudden it gets more horrible and more horrible. You just didn't know how to turn it off.

It's a funny thing that a man could go on living with this tool, though, called his mind for thousands and thousands of years without ever having an instruction book on how you run the damn thing! [laughter]

Somebody like Einstein sits down to play with the kids. He doesn't know how to change the bit in this thing. And he says, "Well now, this is the velocity of your little cart here, you know, it's . . ." [laughter] Somebody who customarily plays with little kids is suddenly asked to solve a problem in nuclear physics. And he says, "Huh?" Can't change the bit size.

It's very amusing how some men use their minds. We get somebody who is a very fine plumber, very fine plumber and we start him into the painting business. And he gets over

here and he decides he'd better have some design work, you know, and that sort of thing. And doggone it, all of his design work is like this, you know, and it's all in the field he just left. Well, this is silly, isn't it? He just didn't shift gears.

We turn a nuclear physicist loose in the field of the mind and you get something like Scientology, which is entirely too mechanical, we know very well, for the mind, but it's the best I can do in describing it. It's a good language to go through; you could probably be much more esoteric about it all, but the truth of the matter is, we *are* living in a machine age and that communicates.

The problems of thinkingness, however, are not peculiar to the machine age. Here we had the Roman Empire, and it was just doing fine till all of a sudden a little squirt that couldn't lick anybody, so he had to have the whole Empire behind him, all of a sudden decided, you know, he was going to be emperor or king or something. This started going by the boards in an awful hurry, and nobody could turn that thought off in this madman's mind!

We had a little jerk by the name of Hitler here a few years ago—running all over Europe saying, "Bow down! Bow down!" They didn't, so he shot everybody. He had the idea that the German was supposed to be a superman and he'd better be a superman. Not because anything was wrong but just because he had the idea that everybody ought to be, in Germany, a superman and nobody who was a German wasn't a superman, and this was his idea. This is silly. Why didn't somebody turn the switch? Why did eighty million human beings have to be thrown out of their homes, wounded and killed?

And it looks to me like these things are very innocent little gadgets, these minds. Looks to me like they can be controlled in most places and directions. Looks to me like they're quite handleable in any competent hands. Doesn't seem to be a strange mechanism to run.

But looking down through the channels of history, I find a place or two where somebody has had trouble handling or running a mind. There are two or three characters in history who just couldn't seem to get it on or off, or pull the lever down or anything else. It's a fact. It's absolute fact.

Now, we take a look at the history of Man and we find that he writes about, mainly, all 14
the wrong thinking that's gone on. Well, gee, there must have been an awful lot of right thinking for Man to have survived all that wrong thinking. There must have been more

right thinking than there was wrong thinking, otherwise we wouldn't have a time track to call a history. There must have been more good planning than bad planning, otherwise there wouldn't ever have been any successful planning.

And yet here and there throughout the societies of Man, Man comes up against this thing and he's got to–and it doesn't stop working or it won't start working.

Did you ever see a man have something going on in front of him and he's supposed to do something and he stands there and says . . . Aw, he doesn't know where the switch is to turn the thing on, you know. All he's got to do is turn it on, think he ought to reach a decision and do it. But Man doesn't do that sort of thing.

All right. He gets paralyzed or he thinks too much. He over- and undercuts whenever he can't handle his own thinkingness. This is an odd thing that he'd go on all these thousand years, as I said, without developing an instruction manual.

We pretend in school to teach children how to use their minds. We pretend to do that and then we educate them. Two entirely different activities. We don't teach children to use their minds. We teach them to sit still and shut up. It's a different thing.

If we were to start in by teaching some kid how to turn his happiness on and off, teach him how to come out of a tantrum or go into one, and teach him not only how to change his own mind but somebody else's, he'd be quite a successful kid. He'd also, oddly enough, be well.

Well, this whole machine called the body depends to a large degree upon this gadget called the mind in order to function. Bodies don't function well when they're not directed. If you don't believe that, let your body walk into a stone wall or a buzz saw sometime or another and it just won't–you know, it will just keep on walking. Most fascinating thing.

Story they tell about the difference between the army, navy and Marine Corps: The way it worked out is the navy–a squad of sailors–would walk up to the edge of a dock if told to forward march and then no command to halt was given. The sailors would stand there and wonder–you know, they'd just stop and they'd look around and they'd say, "Where the hell is the petty officer," you know?

And the army would stop there at the edge and just mark time.

The marines would walk right straight on in.

But a body's kind of like that squad of marines. Without any direction, they will just keep walking–buzz saw or end of dock or anything else, if you don't direct it.

The problem of mind is a problem of control. It's a problem of direction. It's a problem of intention, of goals. Always present in any human situation is the human mind. And if it can only really see at a distance and it can't look at itself running up close and if it's having a rough time in general, starting and stopping and pressing the right pieces of metal, I'd say a civilization with this as its primary malfunction wouldn't get too far. 15

Well, that is the main mystery. The main mystery on the human track is *not* what was or where was the missing link. The mystery on the track is not "Where is hell?" The mystery about Man is how, without knowing anything about his mind, he could continue to go on to some degree prospering and how he's still here. *That's* the mystery. How, without any instruction manuals, just bungling through some time or another, accepting mad clowns as leaders, Man still is here on Earth. That's the most fantastic.

Yet he is here. And as long as he's here, he can be made to continue here, particularly if he had a good and workable instruction manual. It would mean a great deal, if he had the modus operandi of how and what his mind was doing–how it was doing and what it was doing and how to make it do that or something else. You would have quite an advance in civilization. This is certain.

But where you have Man already being right more than he's being wrong, and then in possession of the materials which would make him even more right or be able to invent much greater wrongnesses, you'd have an entirely new start. "It's a quantum step rather than an evolutionary step," somebody in the War Department the other day said about Scientology.

The fact is that Man just going on, you know, with this drill press that you don't know how to start and stop, possibly wouldn't get too far. There's a little bit of a race between the boys who don't know how to run the drill press right now and the boys who do. A little bit of a race which is–has as its dramatic personnel the Scientologist and the AEC. Now, the AEC and Scientology are not counteropposed to each other. The AEC is down there.

Why? Why do I make such a statement as that?

570

In the first place, anyone associated with nuclear physics for a very long period of time is subject to gamma restimulation. An interesting thing. We know of this in Scientology. They don't know about it in the AEC. If somebody is around radiation and intent upon radiation long enough and doesn't know anything about this little gimmick of his called the human mind, he's liable, very much, to go mad. Because the human mind is bent upon and formed around wavelengths which are very similar to gamma radiation. Be an interesting thing, wouldn't it? The atomic physicists cannot win in handling gamma radiation in the atom bomb. Neither can civilization win in this direction.

But I believe if Man has been this right, this often, over this many ages, he'll still be more right than the atom bomb, and he'll still be more right than the portended George Orwell, *1984*. He'll still be more right than this. And he will succeed and somehow or another he'll cover this bridge.

One of the best ways to get through such a period would be to have an operating manual of how the mind works.

And I think we have that thing today in Scientology.

Thank you.

ENCHANTMENT PROCESSING

GROUP PROCESSING 13A

DISC 26

A GROUP PROCESSING SESSION
GIVEN ON 11 MAY 1955

44 MINUTES

Thank you. 2

Group Processing is a vice which some people superstitiously believe assists their general ability. This of course is a superstition, because everybody knows that you have to look very deeply into somebody's psyche in order to "unpsych" them or to throw them out of "psych-le." [laughter]

And we, however, find that Group Processing does improve our coordination. The fact of the matter is that one's ability here on planet Earth depends in a large measure upon his knowledge of what is around him.

If you have a boa constrictor in front of you and you can't observe very well, something is liable to happen.

If an airplane pilot believes that he is sitting in his rocking chair while flying a plane, planes don't get flown very well.

Now, this is a very extreme set of circumstances. But let's take a much milder circumstance. Let's take the individual who is sitting at his office desk believing that he is sitting in an automobile accident. Yeah, that would be an interesting thing, wouldn't it?

571

572

And yet what is a person who is suffering from psychosomatic illness but a person who is still in the accident or the illness which occurred a long time ago? And this is the anatomy of psychosomatic illness and loss of ability.

An individual is not quite as aware as he was once upon a time, because he's sitting in an area of unconsciousness–no more, no less than this.

So the function of Group Processing is to bring someone into present time. Occasionally little aches and pains turn on. This is simply the phenomenon of escaping from a place where one has been to the place where one is.

So let's do a little escaping right this moment and find the floor.

And now that we've found the floor, let's find the center of Earth.

Did you find it?

Audience: Yeah.

Very easy to locate?

Good. Now right where you are, let's find the Sun. Can you sort of spot where the Sun is maybe?

All right. Now where's the center of Earth?

Good. *Now* where is the Sun?

Well, fine. Now let's spot the center of Earth again.

And now once more spot the Sun. Sun changed location?

Female voice: Mm-hm.

All right. Now let's spot the center of Earth.

Now let's spot the Sun.

And now let's spot the Moon.

Well, that's fine. Now let's spot where you are at this moment.

Well, fine. Now let's spot the center of Earth.

Good. Now let's spot the Sun.

Good. Now let's spot the Moon.

Fine. And let's spot where you are at this moment.

Well now, that's fine. Now let's spot where you live.

And let's spot the center of Earth.

And let's spot the Sun.

And let's spot the Moon.

And now let's spot where you live.

Good. Now let's spot where you are.

And let's prove it by finding the floor.

And then by finding your chair.

And now once more, spot the center of Earth. Center of Earth any further away from you than before? Good.

3 Now let's spot where you are.

All right. Let's spot the Sun.

All right. Let's spot the Moon.

Good. Let's spot where you live.

Now let's spot where you are.

Well, fine. Fine. All right. Now one of Man's greatest abilities is making things talk.

So let's make the center of Earth say to you, "Hello."

And now to that "Hello" say "Okay," right where you are.

Good. Now let's have the Sun say "Hello."

And right where you are, say "Okay."

Good. Now let's have the Moon say "Hello."

And right where you are say "Okay" to the Moon. Good.

Now let's have the place where you live say "Hello."

Now to that hello say "Okay."

Fine. Now let's have the place where you are say "Hello."

And to it say "Okay."

Good. Fine. Now to the center of Earth you say "Hello."

Good. Now have the center of Earth say "Okay" in answer to your greeting.

Now to the Sun say "Hello."

And have the Sun say "Okay."

And to the Moon say "Hello."

And have the Moon say "Okay."

And have where you live say "Hello."

And to that say "Okay."

And to the place where you live say "Hello."

And have where the place you live say "Okay."

And have the center of Earth say "Hello" to you.

And you say "Okay" to it.

Good. Have it say "Hello" to you.

Good. You say "Okay" to it.

Good. And you say "Hello" to the center of Earth.

Good. And have it say "Okay" to you.

And you say "Hello" to the center of Earth.

And have the center of Earth say "Okay" to you.

Good. Now you say "Hello" to the Sun.
And have the Sun say "Okay" to you.
And you say "Hello" to the Sun.
And have the Sun say "Okay" to you.
And have the Sun say "Hello" to you.
And you say "Okay" to the Sun.
And have the Sun say "Hello" to you.
And you say "Okay" to the Sun.
And you say "Hello" to the Moon.
And have the Moon say "Okay" to you.
And you say "Hello" to the Moon.
And have the Moon say "Okay" to you.
And you have the Moon say "Hello" to you.
And you say "Okay" to the Moon.
And have the Moon say "Hello" to you.
And you say "Okay" to the Moon.
And now have the place where you live say "Hello" to you.
And you say "Okay" to it.
And it says "Hello" to you.
And you say "Hello" to it.
And have it say "Okay" to you.
And you say "Okay" to it.
Now have the place where you are say "Hello" to you.
And you say "Okay" to it.
And you say "Hello" to it.
And have it say "Okay" to you.
Good. How do you feel?
Fine. Let's find the floor.
All right. Let's find the chair.
And let's find the floor.
And let's find the chair.
And let's find the floor.
And let's find the chair.
And let's find the floor.
And let's find the chair.
And let's find the floor.
And let's find the chair.
And let's find the floor.
And let's find the chair.

All right. Now that we have a little practice in Hello-Okay in orientation, let's locate your biggest problem which you can now touch. Let's just locate your biggest problem. Where is your biggest problem? That you know of at this moment. You may think of a bigger one later. Just stay with this one that you just located.

All right. Have you got that problem located?

Female voice: Yes.

All right. Say "Hello" to it.
Have it say "Okay" to you.
You say "Hello" to it.
And have it say "Okay" to you.
And you say "Hello" to your biggest problem.
And have it say "Okay" to you.

And have your biggest problem say "Hello" to you.
And you say "Okay" to it.
And have it say "Hello" to you.
And you say "Okay" to it.
And have it say "Hello" to you.
And you say "Okay" to it.
All right. You say "Hello" to your biggest problem.
And have it say "Okay" to you.
And you say "Hello" to your biggest problem.
And have it say "Okay" to you.
And you say "Hello" to your biggest problem.
And have it say "Okay" to you.
And you say "Hello" to your biggest problem.
And have it say "Okay" to you.
All right. Now you have this problem you selected say "Hello" to you. Really make it say "Hello" to you now. Put the "Hello" in it. Have it say "Hello" to you. And you say "Okay" to it.
And have it say "Hello" to you.
And you say "Okay" to it.
And have it say "Hello" to you.
And you say "Okay" to it.
Have it say "Hello" to you.
And you say "Okay" to it.

All right. Has it changed location? Still got it?

All right. You say "Hello" to it.
Have it say "Okay" to you.
You have it say "Hello" to you.
And you say "Okay" to it.
And you have it say "Hello" to you.
And you say "Okay" to it.
And you say "Okay" to it.
And have it say "Okay" to you.
Now have your biggest problem say "Hello" to you.
And you say "Hello" to it.
Have it say "Hello" to you.
You say "Hello" to it.
Have it say "Hello" to you.
You say "Hello" to it.
And have it say "Okay" to you.
And you say "Okay" to it.
And have it say "Okay" to you.
And you say "Okay" to it.
All right. Let's find the floor.
All right. Let's find the chair.
All right. Now where's that problem located? Just where is that problem located now?
If you haven't got *that* one now, let's have another one.
Got it?
All right. Have it say "Hello" to you.

And you say "Okay" to it.
And have it say "Hello" to you.
And you say "Okay" to it.
And have it say "Hello" to you.
And you say "Okay" to it.
And you say "Hello" to it.
And have it say "Hello" to you.
And you say "Hello" to it.
And have it say "Hello" to you.
And you say "Hello" to it.
And have it say "Hello" to you.
And you say "Hello" to it.
And have it say "Hello" to you.
And you say "Hello" to it.
Now it says "Hello" to you.
And you say "Hello" to it.
And have it say "Hello" to you.
And you say "Hello" to it.
And have it say "Okay" to you.
And you say "Okay" to it.
And have it say "Okay" to you.
And you say "Okay" to it.
And have it say "Okay" to you.
And you say "Okay" to it.
All right. Let's find the floor.
All right. Let's find the chair.
All right. Let's find the floor.
All right. Let's find the chair.
Still got the problem?

If you have, we'll continue to process it. If you haven't, find *another* problem.

All right. Now have this problem say "Hello." **5**

And you say "Okay."
And you say "Hello" to it.
And it says "Hello" to you.
And you say "Hello" to it.
And it says "Hello" to you.
And you say "Hello" to it.
And it says "Hello" to you.
And you say "Okay" to it.
And have it say "Okay" to you.
And you say "Okay" to it.
And have it say "Okay" to you.
And you say "Okay" to it.
And have it say "Okay" to you.
All right. You say "Hello" to it.
Have it say "Okay" to you.
And you say "Hello" to it.
And it says "Okay" to you.
And you say "Hello" to it.
Have it say "Okay" to you.
And you say "Hello" to it.
Have it say "Okay" to you.
Now have it say "Hello" to you.
And you say "Okay" to it.
Have it say "Hello" to you.
And you say "Okay" to it.
And have it say "Hello" to you.

And you say "Okay" to it.
And have it say "Hello" to you.
And you say "Okay" to it.
All right. Find the floor.
All right. Find your chair.
Male voice: Okay.
Good. Let's locate the center of Earth.
Good. Now let's locate the Sun.
Good. Let's locate the Moon.
Good. Let's locate the place where you live.

Any changes in these distances?
Male voice: Yeah.
All right. Let's locate the center of Earth.
Let's locate the Sun.
Let's locate the Moon.
And let's locate your home.
And let's locate where you are.

And now let's look around your immediate surroundings, let's look around your surroundings and let's find some things that are here.

Good. Now let's look around your surroundings and find some things that are not here. Let's discover that some things are not here. What things are not here now?

Good. Now let's find some things that *are* here.

Good. Let's find some things that are not here.

Good. Now let's find some things that are here, that you definitely know are here.

Now let's find some things that are not here.

Find some things that are not here, hm?

All right. Now let's look around and find some things that *are* here.

Good. Now let's find some things that are not here. That you know for sure are not here.

Got some for sure? Do you have some with certainty that you know are not here?

All right. Let's find some things which are here. Look around, check them off. Find some things which are here. **6**

Know they're here for sure now? Are they here a little more brightly?

All right. Now let's look around and find some things that are not here.

All right. Do you discover these things are not here?

All right. Now let's find some things which *are* here.

Find some things which are here? Find any new ones?

578

All right. Now let's find some things which are definitely not here.

Find some more things that are not here.

All right. Good enough. Let's find some things which are here.

Good enough. Now let's find some things which are not here.

All right. Now let's look around and find some things which you definitely know are here and you're happy to have here.

All right. Now that's fine. Now let's check around and find some things which you now know for sure are not present.

All right. Now let's find some things which you know for sure are present.

Good. And now let's find the floor.

All right. Now the following process is known as Enchantment Processing.

I want you to look at a wall in this room and have it tell you that it is what it is or something else. But have it say it's something. Have it say it's a wall or a dog or an airplane, it doesn't matter. But have it say something.

Got it?

Now you say "Well, that's okay." Tell it "Okay."

Now have it say it's something else.

And you say "Okay" to that.

Now look at something else in this room and have it tell *you* it's something. Have it *say* it.

And you say "Okay" to it.

Good. Now let's look at something else in this room and have *it* say it's something.

And you say "Okay" to that.

And let's look at something else in this room and have it say it is something. It doesn't matter what it says it is, but have it say it's something.

And you say "Okay" to that.

And look at something else in this room and have it say it's something and you say "Okay" to that.

Good. Now look at something else in this room and have it announce to you that it is something.

And you say "Okay" to that.

All right. That's fine. Now let's look at one of the walls in this room. Tell it it's a wall.

Have it say "Okay."

Look at something else in the room. Tell it whatever you think it ought to be.

And have it say "Okay." [laughter]

And look at something else in the room and tell it what it is or whatever you want to say it is.

7

And have it say "Okay."

And look at something else in the room and have it say to *you* what it is.

And you say "Okay" to that.

And now you tell it it's something new.

And have it say "Okay" to that. Good. Now have the ceiling tell you it's the ceiling.

And you say "Okay" to that.

Now you tell the ceiling it's a spade.

And have it say "Okay" to that.

Find some other object in the room and have it say to you what it is.

And you say "Okay" to that.

And then you tell it what it is.

And have it say "Okay" to that.

All right. Have the floor tell you it's something.

And say "Okay" to that.

And have the ceiling tell you it's something.

And you say "Okay" to that.

And have the right-hand wall say it is something.

And you say "Okay" to that.

And have the left-hand wall say it is something.

And you say "Okay" to that.

And have the front of the room say it is something.

And you say "Okay" to that.

And have the back of the room say it is something.

And you say "Okay" to that.

All right. Now you tell the right-hand wall what it is.

And have it say "Okay."

And you tell the left-hand wall what it is.

And have it say "Okay."

And you tell the front of the room what it is.

And have it say "Okay."

And you tell the back of the room what it is.

And have it say "Okay."

And you tell the floor what it is.

And have it say "Okay."

And you tell the ceiling what it is.

And have it say *"Okay."*

All right. Now let's have the right-hand wall tell you it is something. Anything but a wall. Have it tell you it is something.

And you say "Okay" to that.

And have the left-hand wall tell you it is something. Anything but a wall.

And you say "Okay" to that.

And have the front of the room tell you it is something–anything but a front of the room.

8

580

And you say "Okay" to that.

And have the back of the room tell you it is something.

And you say "Okay" to that.

And have the floor tell you it is something.

And you say "Okay" to that.

And have the ceiling tell you it is something.

And you say "Okay" to that.

All right. Now let's have the center of the Earth tell you it is something—anything but the center of the Earth. Have it tell you it is something.

You say "Okay" to that.

All right. And have the Sun tell you it is something, but anything but the Sun.

And you say "Okay" to that.

All right. And have the Moon tell you it is something.

And you say it is "Okay" to that.

All right. Have your house tell you it is something. Your home.

And you say "Okay" to that.

And have the place where you are at this moment tell you it is something.

And you say "Okay" to that.

All right. Got it?

All right. Let's find the floor.

Okay. Let's find your chair.

Good. Let's find the floor.
Good. Let's find the chair.
Good. Let's find the floor.
Good. Let's find the chair.
Fine. Let's find the floor. Is it real?
Fine. Let's find your chair.
Good. Let's find the floor.
Good. Let's find your chair.
Good. Let's find the floor.
Good. Let's find the chair.
Good. Let's find the floor.
Good. Let's find your chair.
Fine. Let's find the floor.
Good. Let's find your chair.
Good. Let's find the floor.
Good. Let's find the chair.
Fine. Is it real?
Male voice: Yeah.
All right. Let's find the floor.
Good. Let's find the chair.
Good. Let's find the floor.
Good. Let's find the chair.
Good. Let's find the floor.
Good. Let's find the chair.
Good. Let's find the floor.
Good. Let's find the chair.
Fine. Let's find the floor.
Fine. Let's find the chair.
Good. Let's find the floor.
Good. Let's find the chair.

Good. Let's find the floor.
Is it there?
Audience: Yes. Yep.
Good. Let's find the chair.
Fine. Let's find the floor.
Good. Let's find the chair.
Good. Let's find the floor.
Good. Let's find the chair.
Fine. Let's find the floor.
Good. Let's find the chair.
Good. Let's find the floor.
Good. Let's find the chair.
Good. Let's find the floor.
Good. Let's find the chair.
Good. Now have the floor say "Hello."
You say "Okay" to it.
Good. Have your chair say "Hello."
You say "Okay" to it.
Fine. Have the floor say "Hello."
And you say "Okay" to it.
Fine. Have the chair say "Hello."
And you say "Okay" to it.
Now you say "Hello" to the floor.
And have it say "Okay" to you.
And you say "Hello" to your chair.
And have your chair say "Okay" to you.
And now say "Hello" to the auditing session.
And have it say "Okay" to you.
Have the auditing session say "Hello" to you.
And we say "Okay" to it.
Have the auditing session say "Hello" to you.
And you say "Hello" to it.
And you have the auditing session say "Goodbye" to you.
And you say "Goodbye" to it.
And goodbye and good night.
Thank you.

GLOSSARY

Words often have several meanings. The definitions used here only give the meaning that the word has as it is used in these lectures. This glossary is not meant to take the place of standard language or Dianetics and Scientology dictionaries, which should be referred to for any words, terms or phrases that do not appear below.

Abbott: *Abbott Laboratories,* a company in the United States that manufactures various medical and psychiatric drugs, as well as vitamin preparations.

aberration: a departure from rational thought or behavior. From the Latin, *aberrare,* to wander from; *ab,* away, *errare,* to wander. It means basically to err, to make mistakes, or more specifically to have fixed ideas which are not true. The word is also used in its scientific sense. It means departure from a straight line. If a line should go from A to B, then if it is "aberrated" it would go from A to some other point, to some other point, to some other point, to some other point, to some other point and finally arrive at B. Taken in its scientific sense, it would also mean the lack of straightness or to see crookedly as, for example, a man sees a horse but thinks he sees an elephant.

Abnormal Dianetics: the title of the book *Dianetics: The Original Thesis* when it was circulated in typewritten form in 1947. It was so named because it revealed the single source of all abnormal and irrational behavior–the reactive mind–along with a technique for eradicating it and restoring an individual to total rationality.

abracadabra: an ancient word formerly used to ward off evil, sickness, misfortune or harm. It came to be used to supposedly affect or influence something to happen or be successful, such as a magic trick.

absolute zero: a zero (symbol 0, representing the absence of any quantity or magnitude) considered to be absolute (not depending on or qualified by anything else). Also, as used in physics, *absolute zero* refers to a temperature (-273 degrees C or -459.69 degrees F) that is thought to be the lowest possible temperature, the point at which all molecular activity ceases.

across the boards: including or embracing all classes, categories, areas, groups. The expression comes from horse racing and refers to the notice board at a racetrack which displays the chances of a horse winning the race. When a person bets *across the board,* he wagers the same amount of money on a single horse to win the race, come in second or finish third. Thus, if the horse places first, second or third, the bettor collects money.

actualities: actual (based on fact) existing conditions or circumstances.

actuarial: relating to statistical calculation, especially of life expectancy for insurance purposes; estimating risks and other factors.

adrift: figuratively, drifting with little or no direction; literally, said of a ship that moves according to the way the wind and water move, if not secured by cables or anchor or if not being pushed by its own power.

Advanced Procedure and Axioms: a book by L. Ron Hubbard published in 1951 that contains processing to rehabilitate a person's self-determinism. It gives the definition and description of the different types of cases and methods of addressing them and contains the Logics and the Axioms of Dianetics.

AEC: an abbreviation for the *Atomic Energy Commission,* a former civilian agency (1946-1975) of the United States Government, created to regulate the production and use of atomic power. In 1956, there was considerable debate on the dangers of radioactive fallout and on whether or not the testing of nuclear weapons should be continued. The Atomic Energy Commission downplayed the dangers of radiation poisoning from fallout and hid damaging information about nuclear power from the public. It was replaced (1975) by two federal agencies.

affinity: under affinity we have whether or not we like people, whether or not we can live near people, whether or not we feel emotional toward people. Actually, *affinity*–the technical definition of it is the consideration of distance, but that takes in like and dislike and the Emotional Scale.

agin: informal for *against.* Use of *agin* emphasizes the opposition someone feels for something.

aid and abet: encourage or assist something.

akin: having a similar quality or character.

Allah: the Arabic word for *God.*

along the line: at any point in the progress or direction of some field, activity or the like.

alter ego: in psychoanalysis, another side of oneself or one's personality, a second self. From Latin, literally "other self."

American Medical Association: a professional physicians' organization in the United States, founded in 1847 and composed of state and county medical associations.

American Psychiatric Association: national society of psychiatrists founded in 1844 as the Association of Medical Superintendents of American Institutions for the Insane.

American Psychological Association: an American association of psychologists founded in 1892.

amperage: the strength of an electric current expressed in *amperes,* the standard unit for measuring the rate of flow of an electric current, that is, how much electricity is flowing per unit of time (such as per second).

analyst: short for *psychoanalyst,* someone who practices *psychoanalysis,* a system of mental therapy developed by Sigmund Freud (1856-1939) in Austria in 1894, in which the patient was made to talk about and recall his childhood for years, searching for hidden sexual incidents believed by Freud to be the cause of mental ills.

anchor points: assigned or agreed-upon points of boundary which are conceived to be motionless by the individual; the boundary points which a person puts out to say, "That's space." He anchors some space down by putting out points.

antipathetic: having a feeling of *antipathy,* an instinctive opposition or hostility to something that one considers disagreeable, offensive or the like; strong or deep-rooted dislike.

aplomb: self-confidence or assurance.

appertaining to: relating to; concerning.

appropriation: a sum of money that has been set aside from a budget, especially a government budget, for a particular purpose.

ARC: a word made from the initial letters of *Affinity, Reality* and *Communication,* which together equate to *Understanding.*

argufy: an informal term meaning to dispute or contend, often stubbornly or merely for the sake of arguing. Chiefly used in southern US dialects, it is formed from the word *argue* and the suffix *-fy,* meaning to make or produce; cause to be.

armament: all the weapons used by a naval force.

Armistice Day: former name of Veterans Day, November 11th, observed in the United States in honor of veterans of the armed services and in commemoration of the truce that ended World War I in 1918. (An *armistice* is a temporary stopping of warfare by mutual agreement as a truce prior to the signing of a peace treaty.)

army division(s): a major administrative and tactical unit in an army, consisting of from 12,000 to 18,000 troops.

Asia Minor: the peninsula in western Asia that forms the Asian part of Turkey. Asia Minor was the scene of early developments in the history of civilization. It was a crossroads for migrating peoples and a battleground for competing Asian and European civilizations.

assay: make an attempt at; try.

assayed(ing): examined or analyzed something in order to evaluate it, determine its characteristics or the like.

associate: having shared function but with a lesser status, as in associate editor.

associative: pertaining to the subject of *association,* the connection or relation of ideas, feelings, sensations; correlation of the elements of perception, reasoning or the like.

Atomic Energy Commission: a former civilian agency (1946–1975) of the United States Government, created to regulate the production and use of atomic power. In 1956, there was considerable debate on the dangers of radioactive fallout and on whether or not the testing of nuclear weapons should be continued. The Atomic Energy Commission downplayed the dangers of radiation poisoning from fallout and hid damaging information about nuclear power from the public. It was replaced (1975) by two federal agencies.

atomics: the branch of physics that deals with atoms, especially atomic energy.

audit(ed): give *auditing,* the name for the Scientology practice which frees the person from spiritual bondage bringing personal enlightenment and freedom, as a spiritual being. Also called *processing.*

auditing: the name for the Scientology practice which frees the person from spiritual bondage bringing personal enlightenment and freedom, as a spiritual being. Also called *processing.*

auditor: a person trained in the practice of Scientology. Ministers of the Church are trained as auditors.

autocracy: government by a single person having unlimited power.

autonomic nervous system(s): that part of the nervous system that regulates involuntary and seemingly automatic activities such as heart rate, breathing and digestion.

axiom(s): the fundamental observations of humankind, life itself and the universe of all, considered by Scientologists as self-evident truths.

badge: a special or distinctive device worn, as on one's clothing, to indicate that one is employed or has authority in a certain area. Also, to furnish someone with such a device.

bad off: in a bad or poor condition or circumstances.

baker's dozen: a group of thirteen, so called from the former practice among bakers and other tradespeople of giving thirteen items to the dozen as a safeguard against penalties for short weights and measures.

ball opened, where the: at which point an operation or activity began. A *ball* is a social assembly for dancing, often of people belonging to the same or a connected establishment, society, profession, etc.

bandwagon, jumped onto the: joined what appeared likely to be a successful endeavor or enterprise or attempted to join the winning side, used in reference to social, political or cultural movements, fashionable or current trends, etc. A *bandwagon* is a large wagon that is capable of carrying a band of musicians, as in a parade or en route to a political rally.

barks: rubs off or scrapes the skin of, as from bumping into something.

battery(ies): **1.** any large group or series of related things.
2. a group of persons functioning in a related manner.

beachhead: a secure initial position that has been gained and can be used for further advancement; likened to a position on an enemy shoreline captured by troops in advance of an invading force.

bearing: to have a relation or relevance to something.

beaten all hollow: surpassed, outdone or defeated thoroughly.

beat it: a slang phrase meaning go away, depart.

beef: a complaint or grievance.

beingness: condition or state of being; existence. The suffix *-ness* is used when forming nouns expressing a state, quality or condition.

Belgian Congo: a former name of the Democratic Republic of the Congo, a nation in central Africa.

berated: criticized or scolded angrily and at length.

bestial: like a beast in qualities or behavior, brutish, savage or immoral; below the dignity of reason or humanity; marked by or indicating inhuman or immoderate instincts or desires. A *beast* is an animal, especially a large and dangerous one.

Bethesda Naval Hospital: a reference to the National Naval Medical Center, a large government hospital founded in 1942 in Bethesda, Maryland, USA. It is run by the US Navy and services navy personnel.

Better Dead Club: a made-up name for a club.

bichloride of mercury cap: a small container (usually holding a charge used to detonate an explosive), full of a white crystalline solid that is highly poisonous, soluble and used mainly as an insecticide, fungicide or wood preservative.

Bierce, Ambrose: (1842-1914?) American satirist, short-story writer and journalist, best known for his realistic war stories and for his tales of horror and the supernatural.

bigwig(s): an important or influential person. This comes from the large wigs once worn by judges and other persons of distinction.

Bill of Rights: the first ten amendments to the Constitution of the United States, which guarantee certain rights to the people, as freedom of speech, assembly and worship.

bit(s): a pointed and threaded tool for drilling that is secured in a drill press, an upright drilling machine in which the drilling mechanism (bit) is pressed into the work by use of a hand lever.

black magic: a reference to something happening as if by magic.

black panther mechanism: a slang term in Dianetics to describe five ways in which a human being reacts toward a source of danger. Let us suppose that a particularly black-tempered black panther is sitting on the stairs and that a man named Gus is sitting in the living room. Gus wants to go to bed. But there is the black panther. The problem is to get upstairs. There are five things that Gus can do about this panther: 1. He can go *attack* the black panther; 2. He can run out of the house and *flee* the black panther; 3. He can use the back stairs and *avoid* the black panther; 4. He can *neglect* the black panther; and 5. He can *succumb* to the black panther. These are the five mechanisms: *attack, flee, avoid, neglect* or *succumb*. All actions can be seen to fall within these courses. And all actions are visible in life.

blaring: sounding loudly; announcing noisily.

blowhard: a loudly boastful and talkative person.

blowout: a sudden bursting or rupture of an automobile tire.

board: an official group of persons who direct or supervise some activity: a board of directors.

boards, across the: including or embracing all classes, categories, areas, groups. The expression comes from horse racing and refers to the notice board at a racetrack which displays the chances of a horse winning the race. When a person bets *across the board,* he wagers the same amount of money on a single horse to win the race, come in second or finish third. Thus, if the horse places first, second or third, the bettor collects money.

boards, by the: to be lost, neglected or destroyed. The term *boards* in nautical language refers to the side of a wooden sailing ship, and the phrase *by the board* originated in the days of sailing ships when in the height of a storm, a mast was broken and it was up to the skipper to either save it or let it go by the board–fall over the side of the ship to destruction.

boiler: a tank in which water is turned to steam for heating or for power, as in a steam engine.

boo-boo(s): a foolish or embarrassing error.

Book of Names, The: any of the numerous large reference works that include thousands of biblical, historical and popular names of people, places, etc., with information on their history, meaning and the like.

***boomp* in the night, things that went (go):** a reference to a phrase appearing in a Scottish prayer by an unknown author: "From ghoulies and ghosties and long-leggetie [legged] beasties, And things that go bump in the night, Good Lord deliver us." *Boomp* is a coined variation of *bump.* A *ghoul* is an evil demon supposed to feed on human beings and rob graves. The addition of *-ie(s)* to the ending of ghoul, ghost and beast, is informal and gives them somewhat of an affectionate and likable quality, as if spoken to a child.

boon: something to be thankful for, blessing, benefit.

Boy Scout: a member of the *Boy Scouts,* a worldwide organization of young men and boys, founded in England in 1908. It seeks to develop certain skills in its members, as well as character, self-reliance and usefulness to others.

bracket: a grouping or category that falls within specified limits.

bridge: any of several card games played with one deck of cards divided equally between four players who play in two pairs.
bristly: standing stiffly on end like *bristles*, short stiff hair.
Bulkley: Dwight H. Bulkley, author of *Dianetics, A Scientific Re-Statement and a Summary of Logic* (1950), a manuscript of conflicting material to *Dianetics: The Modern Science of Mental Health.*
burlesque: to imitate mockingly or humorously.
burn someone at the stake: kill someone by tying him to a wooden post (the stake) and burning him to death, as was done in former times as a punishment.
button: an item, word, phrase, subject or area that causes response or reaction in an individual. This term comes from the idea of pushing a button to activate something, as in an electrical or mechanical device.
buzz saw: a power-operated circular saw, so named for the sound it makes.
byword: a word, phrase or idea expressing the guiding principles or rules of action of a person, group or time period.
C: an abbreviation for communication.
cab: the covered compartment of a heavy vehicle or machine, such as a truck or locomotive, in which the operator or driver sits.
Cairo: a city in and the capital of Egypt.
calcium: a silver-white metallic substance that is an important element in various physiological functions, including muscle contraction and heartbeat, and is vital for the health of bones and teeth. The body can form calcium deposits, abnormal hardening of soft tissue (such as between the joints, etc.) due to natural accumulation of calcium in the tissue.
calculus: a form of mathematics dealing with things in a state of change. In calculus irregular shapes or varying movement can be calculated. For example, calculus can be used to determine the rate of speed of an accelerating rocket at a given instant, such as exactly twenty seconds after takeoff.
canteen: a small metal or plastic container usually encased in canvas, for carrying drinking water.
caps: small containers holding a charge used to detonate an explosive such as dynamite.
cataloging: systematically arranging and listing.
censor: 1. delete or erase material or text considered objectionable.

2. in Freudian theory, that restraining force which keeps undesirable and distasteful ideas, impulses and feelings in the unconscious of an individual.
censorship: the system or practice of removing or prohibiting anything considered to be inappropriate for public knowledge.
central: a main office or agency that is at the center of a group of related activities or branches and serves to control and coordinate them.
centrifugal force: a force that pulls a moving body outwards when moving in a circle or rotating around a center. *Centrifugal* means "center-fleeing" or "away from the center." For example, if one places a weight on the end of a string and swings it above one's head, and lets go of the string, the weight will fly outwards.
cerebral palsy: a general term for a variety of disorders caused by damage to the brain, either before or during birth or in the first few years of life. There are several types of cerebral palsy, all involving a lack of muscle control. Common effects include a clumsy walk, lack of balance, shaking, jerky movements and unclear speech. The brain damage may also cause mental retardation and problems in sight and hearing.
chaff: worthless matter; literally, *chaff* is the dry, inedible outer covering of wheat or other grains.
chair: a position of authority, as of a professor.
chart: a map showing coastlines, water depths or other information of use to navigators.
chassis: the rectangular steel frame, supported on springs and attached to the axles (rods on which the wheels turn), that holds the body and motor of an automotive vehicle. Used figuratively.
checkers: a game for two players using twelve flat round pieces each and a board (checkerboard) with sixty-four squares colored alternately black and red, in which the purpose is to take the other player's pieces by jumping over them with one's own pieces. Called *draughts* in England.
Chennault, General: Claire Lee Chennault (1890-1958), American pilot and specialist in aerial fighting tactics. Chennault organized and led the Flying Tigers (also known as the American Volunteer Group), an aircraft fighter corps of World War II (1939-1945), known for winning a series of remarkable victories against the Japanese, shooting down approximately 286 Japanese planes while only losing 12 pilots of their own.
chewed: a reference to the action of chewing tobacco.
Chomolungma: Tibetan name for *Mount Everest,* the highest mountain in the world, located in the Himalayas between Nepal and Tibet, just north of India. This mountain measures

29,028 feet (8,848 meters) in height and after many failed attempts, was first successfully scaled in 1953.

chuck: a clamping device for holding a *drill bit,* a pointed and threaded tool for drilling that is secured in a drill press (an upright drilling machine in which the drilling mechanism is pressed into the work by use of a hand lever).

Churchill: Sir Winston Churchill (1874–1965), prime minister of England (1940–1945 and 1951–1955), who led Great Britain through World War II (1939–1945).

citizen out of, made (make) a: a phrase meaning having gotten a person to operate in the manner of or to the standard expected of a particular group and its members; having initiated or oriented, as to the way things are, the realities of a situation.

Civil War: in United States history, the conflict (1861–1865) between Northern states (Union) and Southern states (Confederacy) in which the South, wanting to maintain slavery, attempted to form an independent country but was defeated, forced to end slavery and reunited to the United States.

Clear: the name of a state achieved through auditing or an individual who has achieved this state. The Clear is an unaberrated person. He is rational in that he forms the best possible solutions he can on the data he has and from his viewpoint.

clinical (division): a reference to *clinical psychology,* the branch of psychology that engages in testing and diagnosis, treatment of mental problems and consultation, and research.

clinical psychology: the branch of psychology that engages in testing and diagnosis, treatment of mental problems and consultation, and research.

close-order: characterized by an arrangement of troops at close intervals and distances, as for marching.

coals of fire upon my head, called down the faculty: a coined phrase meaning to cause or invoke the anger or wrath of the faculty (the teaching staff).

cocked-up: botched up, messed up.

cognition: a realization about life, a sudden understanding of something.

come home to (someone): (of the significance of something) become fully realized by (someone).

comm lag: *communication lag,* the length of time intervening between the making of a statement or the asking of a question and the answer to that statement or question. It is exactly that time regardless of what happens in between.

composite being: a composite being is a somethingness, a nothingness. He is in continuous contact with empty space and solid forms and fluid energies. He's able to duplicate, he's able to produce space, he's able to handle energy, he's able to actually make objects. He's able to create, he's able to destroy and he certainly is surviving.

compounded: increased, added to or intensified.

computation: calculation or evaluation held in the mind in order to deal with some situation or solve some problem.

computation(s): the calculation or processing of data to come up with answers; also, the answer so arrived at.

computed: estimated or determined by arithmetical or mathematical reckoning; calculated.

concurrence: agreement; consent.

confoundedly: used to emphasize or intensify.

Congress: the elected group of politicians that is responsible for making the laws in the United States. It consists of two parts: the House of Representatives (the lower of the two lawmaking bodies) and the Senate (the higher of the two lawmaking bodies).

conscription: mandatory enrollment of persons for military or naval service.

conservation of energy: a law of physics that states that the total amount of energy in the universe is always the same. It can neither be created nor destroyed. It may be transformed from one form into another, but the total amount of energy never changes.

Constitution: the system of fundamental laws of the United States put into effect on March 4, 1789, which limits the authority of its government and lists the freedoms and liberties of its citizens. By the Constitution, the government is barred from depriving any person of life, liberty or property without proper legal action.

conundrum: any puzzling question or problem.

copiously: in large quantities or amounts; abundantly.

corporal: a noncommissioned officer in various armed forces. A noncommissioned officer is a subordinate officer in a branch of the armed services, holding one of various grades, as

corporal or sergeant. (A *commission* is a document granting authority to military officers issued by the president of the United States.)

couldn't make head or tail out of: was unable to understand or decipher (something).

counterbalancing: acting against or opposing with an equal weight, force or influence.

cranium: the skull, specifically the part of the skull that encloses the brain.

crossruffed: in the card game of bridge, a *crossruff* occurs when each of the two partners in one team trumps a different suit in consecutive plays. *Trump* means to play a card (called a *trump* or *trump card*) from a suit declared to be higher in value than any other suit. When one player observes that his partner has no cards of a given suit, he can lead that suit. His partner will win that hand by playing a trump card, since he has no cards of the suit played. Then, the partner who wins the first hand does the same maneuver by playing a card of a different suit, which he knows the first player is lacking, enabling the first partner to win that hand by trumping. These two plays together are called a *crossruff*. Used figuratively.

cubed: literally, a number multiplied by itself twice, resulting in a very large amount. For example, 10 cubed is 10 x 10 x 10 = 1,000). Used figuratively.

Cub Scout: a member of the junior division of the Boy Scouts, for boys of ages eight through ten. The *Boy Scouts* are a worldwide organization of young men and boys, founded in England in 1908. It seeks to develop certain skills in its members, as well as character, self-reliance and usefulness to others.

cult: an exclusive group of people who share an excessive devotion to some person, thing, ideal, etc.

czarist: of or similar to a male monarch (supreme ruler) or emperor, especially one of the emperors who ruled Russia until the revolution of 1917.

damp (something) out: to extinguish or bring to an end.

dark ages: time periods characterized by social, cultural or political suppression, ignorance and lack of progress.

Darwin: Charles Darwin (1809-1882), English naturalist (an expert in the scientific study of animals or plants) and author. His book *On the Origin of Species* proposed a theory to explain evolution of life forms to higher forms.

dead bodies, over the: a phrase used to mean despite any opposition, resistance or effort to the contrary.

demob'ed: an informal term meaning *demobilized,* discharged from active duty in the armed forces; sent home.

demobilization: the action of discharging personnel from active duty in the armed forces and sending them home, usually after a war.

demolishment: the act of destroying or making an end of something by violent disintegration of its underlying structure.

Department of Defense: the department of the United States Government charged with ensuring that the military capacity of the United States is adequate to safeguard the national security. The department directs and controls the armed forces and assists the president in the direction of the nation's security.

deposit(s): an accumulation of material in a body tissue, structure or fluid.

deuce of spades: a *deuce* is a playing card that has two spots on its face. A *spade* is a black figure shaped like an upside-down heart with a short stem opposite the point. It is one of the four symbols used on playing cards.

diabolical: outrageous, disgraceful; disgracefully bad.

dickens with (something): a variation of *the hell with,* an informal phrase used to express dismissal, rejection or a complete lack of interest.

digress: to turn aside; especially to depart temporarily from the main subject in talking or writing.

dirty trick: an unfair act that betrays someone's trust, confidence or faith. Also used humorously.

disenriched: deprived of whatever gave value, importance or significance to something.

diver's boots: a reference to the type of boots containing weights (to help the diver remain underwater). This equipment is used, along with a suit and helmet, by divers whose work involves being underwater for extended lengths of time and often at depths of 200 feet (60 meters) or more below the surface.

division(s), army: a major administrative and tactical unit in an army, consisting of from 12,000 to 18,000 troops.

do (something) up: an informal phrase meaning literally to wrap, cover or tie something up, often in a decorative way. Used figuratively.

doctorate: the highest degree awarded by a college or university, usually to a person who has completed at least three years of study beyond the initial four-year college or university

program and a thesis (a long piece of writing on a particular subject). Also, having to do with or relating to this degree.

doggone: a polite way to say damn or darn; an exclamation used to express anger, irritation, surprise, pleasure or for emphasis, etc.

down on: hostile to; angry or annoyed with.

down South: in the southern states of the United States, that is, those states in the southeastern part of the country.

draft: to call specified persons for military service that they must perform.

draftee(s): one who has been *drafted,* chosen or taken for military service that must be performed.

dramatizing: thinking or acting in the manner of a *dramatization,* a duplication of engramic contents, entire or in part, by an aberree (aberrated person) in his present time environment. Aberrated conduct is entirely dramatization. Aberrated conduct will occur only when and if an engram exists in the reactive mind of the aberree. That conduct will be a duplication of such an engram.

drill press: an upright drilling machine in which the drilling mechanism is pressed into the work by use of a hand lever.

drive home: to make a point strongly or firmly; to argue something convincingly. *Drive,* in this case, means to press or urge onward; to effect by urgency or pressure. *Home* here means to the vital center or seat; to the very heart or root of the matter. Thus, to *drive home something* (such as a point or argument) means to force or impel it into close and effective contact with someone, to penetrate into their thoughts and feelings.

driven to (into): forced into doing or being something.

drop a curtain on: ceased further discussion of something; concealed something. Likened to the end of a stage performance when the curtain is lowered.

dry rot: a decay in timber, caused by a fungus, that results in the wood becoming brittle and crumble to powder. Used figuratively.

Duke University: a private coeducational school in Durham, North Carolina, in the United States. Joseph Banks Rhine (1895-1980), American psychologist, taught psychology at Duke.

Dumbjohn, Mr.: a made-up name.

dungaree navy: a reference to the United States Navy, where the work uniform normally worn by enlisted men consists of blue denim pants (known as *dungarees*) and a shirt. Aboard ships at sea this uniform is used almost exclusively.

durned: an informal term meaning *darned.* Used to intensify or emphasize what one is saying or to express annoyance or irritation.

dynamics: the dynamics are the urge to survive, expressed through a spectrum, with eight divisions. These are urges for survival as or through (1) self; (2) sex, the family and the future generation; (3) groups; (4) Mankind; (5) life, all organisms; (6) matter, energy, space and time–MEST–the physical universe; (7) spirits; and (8) the Supreme Being.

effeminate: characterized by qualities generally attributed to women; unmanly.

8-C: short for *Opening Procedure of 8-C,* a process which consists of having the preclear move his body around the room under the auditor's direction until (a) he finds he is in actual communication with many spots on the surface of things in the room, (b) until he can select spots in the room and know that he is selecting them and can communicate with them and (c) select spots and move to them, decide when to touch them and when to let go.

Einstein, (Mister Albert): Albert Einstein (1879-1955), German physicist and United States citizen from 1940 who formulated the *theory of relativity,* a series of conclusions concerning the interrelationships of time, space and motion of objects. Einstein's theories on the nature of mass and energy led to development of the atomic bomb.

Eisenhower: Dwight David Eisenhower (1890-1969), United States general who was elected as the thirty-fourth president of the United States on 4 November 1952 and who was in office at the time of these lectures.

elbow, bent (one's): an informal phrase meaning drank alcoholic beverages.

elders: those senior to others in experience or of longer standing or superior rank.

electrodes: conductors through which electricity enters or leaves an object or substance.

electron(s): a tiny particle of matter that is far smaller than an atom and has a negative electrical charge. Electrons form a part of all atoms and are thought to rotate around the center of the atom.

electronic brain(s): a colloquial term for an electronic computer.

Elizabeth: a city in northeastern New Jersey, USA, which was the location of the first Hubbard Dianetic Research Foundation, 1950-1951.

embodied: collected into or included in a body; incorporated.
Emotional Scale: same as the *Tone Scale,* a scale of emotional tones which shows the levels of human behavior. These tones, ranged from the highest to the lowest, are, in part, Serenity (the highest level), Enthusiasm, Conservatism, Boredom, Antagonism, Anger, Covert Hostility, Fear, Grief and Apathy.
endowed: given money or property so as to provide an income for the support of (a college, hospital, etc.).
engram: a moment of "unconsciousness" containing physical pain or painful emotion and all perceptions, which is not available to the analytical mind (conscious, aware mind) as experience. It is a complete recording, down to the last accurate detail, of every perception present in a moment of partial or full "unconsciousness."
engross(ed): occupy completely, as the mind or attention.
ENIAC(s): an abbreviation for *Electronic Numerical Integrator and Computer,* the first large-scale electronic digital computer (one using numbers to perform calculations) ever built. The first one was completed in 1946. An *integrator* is a device used to perform mathematical operations to find the solution to certain equations.
esoteric: difficult to understand; beyond the understanding or knowledge of most people and intended for or understood only by a few.
E-therapy: *Examiner Therapy,* an unworkable technique in which the preclear was told he had an examiner circuit which would run out all his engrams.
ether mask: a covering for the mouth and nose that is used for inhaling *ether,* a colorless liquid having an aromatic odor and sweet, burning taste, used formerly as an anesthetic.
Everest: *Mount Everest,* the highest mountain in the world, located in the Himalayas between Nepal and Tibet, just north of India. This mountain measures 29,028 feet (8,848 meters) in height and after many failed attempts, was first successfully scaled in 1953.
exact sciences: sciences (such as mathematics or physics), in which facts can be accurately observed and results can be accurately predicted.
exalted: elevated or high in rank, position or esteem.
exteriorized: moved or caused to move outside of the body.
Fac One(s): *Facsimile One,* an electronic implant on the whole track involving the use of a two-handled, portable machine that loosely resembled a camera which, when turned on,

emitted a heavy push-pull electronic wave. This wave was played over the preclear, first on his left side, then on his right and back and forth from side to side, laying in a bone-deep somatic. Originally called Facsimile One because it was the first proven-up, whole track incident which, when audited out of a long series of people, was found to eradicate such things as asthma, sinus trouble, chronic chills and a host of other ills. Fac One is described in the book *Scientology: A History of Man.*
fallacy: a deceptive, misleading or false idea, belief, etc.
fallout: airborne radioactive dust and material shot into the atmosphere by a nuclear explosion which then settles to the ground. *Radioactive* describes a substance that sends out harmful energy in the form of streams of very small particles due to the decay (breaking down) of atoms within the substance.
fascist: one who practices *fascism,* a governmental system led by a dictator having complete power, which forcibly suppresses opposition and criticism, and regiments all industry, commerce, etc.
FDR: the initials of Franklin Delano Roosevelt (1882-1945), president of the United States from 1933 to 1945. Shortly after he became president, federal laws prohibiting sale of alcohol were repealed. It was during his presidency and World War II (1939-1945) that the United States developed the atomic bomb, which was dropped on the cities of Hiroshima and Nagasaki in Japan, killing between 120,000 and 140,000 people and largely destroying both cities.
femoral artery: the main artery of the thigh, supplying blood to the leg.
fiend: someone who is devotedly interested in a particular activity, occupation, topic or the like.
firebox: the chamber of a steam boiler, steam engine, etc., in which the fuel is burned.
first sergeant: the senior noncommissioned officer of a US Army or Marine Corps unit who performs administrative duties. A noncommissioned officer is an enlisted member of the armed forces who holds a position of authority over other enlisted men, but who has not received an official appointment (called a commission) to the rank of officer.
fission: the splitting of the central part of an atom (nucleus) into fragments which is accompanied by a significant release of energy. The pieces of the nucleus then strike other nuclei (centers of atoms) and cause them to fission (split), thus creating a chain reaction.
fixed (someone) up: put in a condition or position to make no further trouble; effectively silenced someone.

flank: the right or left side of a military formation.
flatten: run until flat, meaning that the incident when "flat" has been discharged of all bad consequences to the preclear.
flier(s): an aircraft pilot.
flip (one's) lid: lose (one's) sanity, rationality or composure; become crazy, alluding to a pot with its contents boiling over and knocking off the lid.
flipped: switched or turned, as if to a different direction, course or the like.
flora: plants considered as a group, especially the plants of a particular country, region or time.
foist (something) off: get something accepted by deception, fraud, etc.
Ford: an (inexpensive) automobile made by the *Ford Motor Company,* one of the largest automobile companies in the world.
forebears: a person who did earlier work in some field and who passed on this work to later generations.
foreman: a person in charge of a particular department, group of workers, etc., as in a factory or the like.
fore, to the: into a clearly visible place or position.
Foundation(s): one of the early Hubbard Dianetics Research Foundations that were located throughout the United States, and which trained students in Dianetics.
fourth of July: in the United States, a national holiday celebrating the anniversary of the adoption of the American Declaration of Independence in 1776, marked by parades, concerts and large public fireworks displays.
frame of reference: a set of concepts, values, customs, views, etc., by means of which an individual or group perceives or evaluates data, communicates ideas and regulates behavior.
framework, in the (this): in the context of (something); within the general background or set of ideas within which something exists.
Freud, (Herr Doktor) Sigmund: Sigmund Freud (1856-1939), Austrian founder of psychoanalysis. *Herr* means lord or master (and is used similarly to "Mr." in English).
Freudian analysis: also called *psychoanalysis,* a system of mental therapy developed by Sigmund Freud (1856-1939) in Austria in 1894, in which the patient was made to talk about and recall his childhood for years, searching for hidden sexual incidents believed by Freud to be the cause of mental ills.

Freud, Sigmund: (1856-1939) Austrian physician and founder of psychoanalysis.
furor(s): a general outburst of enthusiasm, excitement, controversy or the like.
galaxy: a large system of stars held together by gravitation and isolated from similar systems by vast regions of space.
Gallup Poll: a survey conducted by *Gallup International,* a worldwide organization that conducts surveys of public opinion on political or social topics, issues, etc.
gamma ray(s): a high-energy form of radiation particle emitted by certain radioactive materials. *Radiation* is energy that is emanating (flowing or coming out from a source) in the form of either waves or particles, and gamma rays are the most penetrating type of radiation. Gamma rays are capable of traveling long distances and can penetrate steel and concrete. Exposure to large amounts can be very harmful to living things.
Gautama Buddha: Gautama Siddhartha Buddha (563-483? B.C.), Indian philosopher and the founder of *Buddhism,* one of the world's great religions. *Buddha* means "Enlightened One." After experiencing enlightenment for himself, Buddha sought to find release from the suffering of life for other people so they could achieve a state of complete happiness and peace. To achieve this, people had to free themselves of all desires and material things.
GE: an abbreviation for *General Electric Company,* a major manufacturer of light bulbs, home appliances, electrical equipment, medical equipment, aircraft engines and electronics; one of the largest companies in the world.
gear, slipped (one's): a variation of *slipped one's cogwheel,* lost one's reason or good sense. A *cogwheel* is a wheel that has teeth (called cogs) of hardwood or metal inserted between the teeth of another wheel so that they mesh. Thus when one cogwheel is rotated, the other wheel is turned as well. Through this arrangement, one can transfer motion from one wheel to the other wheel. If one *slips a cogwheel,* one or more of the cogs has not meshed properly into the other wheel's cogs and the wheel being driven by the other ceases to turn until they realign.
general staff(s): a group of military officers whose job is to assist senior officers in the planning, coordinating and supervising of military operations.
George Washington University: a private university, founded in 1821, in the city of Washington, DC, USA. Named after the first president of the United States, George Washington (1732-1799), it maintains various schools of education, including the School of Engineering

and Applied Science and the Columbian College of Arts and Sciences. The university has a long history of supporting research in physics and other technical fields.

germane: closely or significantly related; pertinent.

Gestetner (Limited): large manufacturer and distributor of a variety of duplicating machines and related supplies.

get off: escape the consequences of or punishment for one's actions.

ghoul(s): an evil demon supposed to feed on human beings and rob graves.

gibber: to speak or utter rapidly and incoherently; speak meaninglessly; chatter.

gift of gab: a special ability or talent for talking or chatting idly.

gimp(ing): walking with a limp.

glimmering: a faint glimpse or idea; inkling.

glove, picked up this: accepted or took on as a challenge. A reference to accepting a glove that has been thrown down as a challenge to combat.

Glutz, Amy: a made-up name.

gong: used to represent the sound of a bell going off, as if to indicate that something has been suddenly recognized or learned. (A *gong* is a round metal bell that is struck by a mechanically operated hammer.)

good measure, for: in addition to what is already expected or needed.

goose egg: zero or nothing, so called from the egg-shaped numeral 0.

granddaddy of, the: used to denote a person or thing that is considered to be the best, largest or most notable of a particular kind. Literally, *granddaddy* is an informal term for one's grandfather.

Grand Master: a head of a brotherhood of knights or of an organization whose members work together for mutual benefit.

grandstand: an open building or platform, usually with a roof, containing rows of seats for spectators at a racetrack.

grant: a sum of money given by an organization to fund such things as research or education.

grips with, comes to: begins to understand and deal with directly or firmly. *Grip* means the grasping of something tightly and in this sense refers to a mental or intellectual hold on something.

Halley: Edmond Halley (1656-1742), English astronomer who applied Newton's discoveries on the laws of motion to accurately predict the orbit of comets. His accurate prediction of the return in 1758 of a comet (now known as Halley's comet) validated his theory that comets are part of the solar system.

hang (it) on: a coined phrase used figuratively to mean to place something upon a person as a burden, responsibility or guilt.

hanging (one) with: imposing or fixing something (such as a duty or responsibility) on a person.

hard luck: a variation of *tough luck,* used to express a lack of sympathy with someone for a situation they got themselves into or caused.

harmonic(s): used to describe a frequency (number of vibrations per second) which is a multiple of a "fundamental" frequency. If one stretches a string or rubber band, and strikes it, a tone or note is produced. One can measure the number of times per second that string is vibrating. Another string, vibrating at certain, but different, multiples of that vibration rate will sound pleasing. This is calculated out mathematically such as 1, 1/2, 1/3, 1/4, etc. Such can be seen with strings in a piano, each one different in length and vibrating at different rates per second. By striking two or more at a time, simultaneously, one can hear which notes are harmonious (pleasing) when played together and which are disharmonious (harsh or not pleasing). Thus, by extension, something which repeats characteristics at a higher or lower point on a scale will be harmonic and seem to be similar.

HASI: abbreviation for *Hubbard Association of Scientologists International,* the organization which coordinated and provided guidance to all Scientology organizations over the world and was the general membership group of the Church from the mid-1950s to mid-1960s.

haunted: marked by having something persistently and disturbingly present, especially in the mind.

HDRF: abbreviation for the *Hubbard Dianetic Research Foundation,* the research and training center of Dianetics, located at the time of this lecture series in Phoenix, Arizona.

headland(s): a high point of land or rock reaching out into the water beyond the line of coast, especially one that is strikingly visible, as from a distance.

head or tail out of, couldn't make: was unable to understand or decipher (something).

hearsay evidence: testimony based on what a witness has heard from another person rather than on direct personal knowledge or experience.

hectograph: a duplicating device by which written or typed matter is transferred to a coated sheet of gelatin (a jellylike substance), from which many copies can be taken.

Heinlein, Robert: (1907-1988) American science-fiction writer who contributed significantly to popularizing science fiction. After graduating the United States Naval Academy in 1929 and serving in the navy for five years, Heinlein pursued further studies in physics and mathematics at the University of California in Los Angeles. Except for engineering service with the navy during World War II, he was an established professional writer from 1939.

Heisenberg principle of uncertainty: a scientific principle which states that the exact position and velocity of a particle cannot both be known at the same time–the more precisely one value is known, the greater the range of possibilities that exist for the other; developed by Werner Heisenberg (1901-1976), German atomic physicist.

heresy: an opinion or belief that does not coincide with established or traditional theory, especially in philosophy, science or politics.

heretofore: before this time; up until now.

hick: regarded as lacking in sophistication, said of rural areas.

hideous: offensive to the mind; terrible, distressing.

high-toned: high on the Tone Scale. The *Tone Scale* is a scale of emotional tones which shows the levels of human behavior. These tones, ranged from the highest to the lowest, are, in part, Serenity (the highest level), Enthusiasm, Conservatism, Boredom, Antagonism, Anger, Covert Hostility, Fear, Grief and Apathy.

hillbilly: of or characteristic of a person from a backwoods or other remote area, especially from the mountains of the southern United States.

hip, off the: a coined term meaning out of a hip flask. A *hip flask* is a small container for carrying liquid such as liquor and usually so called because it is carried in the hip pocket of one's pants and is slightly curved so as to lie comfortably against the curve of the hip.

Hitler: Adolf Hitler (1889-1945), Nazi dictator of Germany responsible for the extermination of millions of people during World War II (1939-1945).

hives: a skin rash that is marked by itching and small pale or red swellings and often lasts for a few days.

Homo sapiens: Mankind; human beings.

horizon(s): figuratively, the (distant) limit or range of something such as perception, knowledge or the like. Literally, the line or circle that forms the apparent boundary between earth and sky.

[illegible]:
on the laws of motion to accurately p[illegible]

hotbed: a place or environment favoring rapid growth or spread, especially of something undesirable. A *hotbed* is a glass-covered bed of soil heated by electricity or other means and used for growing seeds.

hot cakes, like: rapidly and in large quantities. *Hot cakes*, also called pancakes, are thin, flat cakes of batter fried in a pan.

Hubbard Association of Scientologists (International): the organization which coordinated and provided guidance to all Scientology organizations over the world and was the general membership group of the Church from the mid-1950s to mid-1960s.

Hubbard Dianetic Research Foundation: the first organization of Dianetics, formed in 1950 in Elizabeth, New Jersey, to further Dianetics research and, mainly, to offer training.

humanity: human beings considered as a group; the human race.

humanity(ies): any branch of learning concerned with human thought and relations, as distinguished from the sciences, especially literature, philosophy, history, etc. (Originally, the humanities referred to education that would enable a person to freely think and judge for himself, as opposed to a narrow study of technical skills.)

hurdy-gurdy: a musical instrument played by continuously turning a handle so that a wheel striking strings inside causes music. Used figuratively to refer to things going around and around.

hypothetical: assumed; supposed but not necessarily real or true.

Iglutes: a made-up name for a tribe.

illuminate: enlighten, as with knowledge.

implant: an enforced command or series of commands in the reactive mind below the awareness level of the individual to cause him to react or behave in a prearranged way without his "knowing it."

indulged (in): participated freely in; engaged in or carried out (a desire to do something).

inertia: a tendency to remain unchanged. Literally, the property of matter by which it retains its state of rest or its velocity along a straight line so long as it is not acted upon by an external force.

intelligence quotient (IQ): a number arrived at by tests and intended to indicate a person's intelligence. *Quotient* means the result of division and refers to the way the test score is calculated.

intensive: a number of hours of auditing given in a small number of consecutive days, such as 25 hours in one week.

interloping: intruding into some region or field of trade without a proper license or authority.
Internal Revenue Bureau: the division of the United States Government responsible for the collection of income and other taxes and the enforcement of tax laws.
interpose: to insert, introduce or place between one thing and another.
introvert(s)(ed): turns one's attention or thought inward or to things within oneself.
inverted: turned or changed to the opposite or contrary.
jacked up: moved or lifted as if by means of a *jack,* a portable hand-operated machine for lifting heavy objects, usually for the purpose of making repairs. Used figuratively.
jack rabbit(s): any of various large hares of western North America, having very long hind legs and long ears.
James, William: (1842-1910) American philosopher and psychologist who wrote a number of works including the books *Principles of Psychology* (1890), *The Will to Believe and Other Essays in Popular Philosophy* (1897), *Human Immortality* (1898) and *The Varieties of Religious Experience* (1902). In his philosophy he emphasized the practicality of ideas and maintained that truth is that which works and that one determines what works by testing ideas, theories, etc., in experience.
Johnny-come-lately(ies): a late or recent arrival or participant, a newcomer as compared to someone more experienced. It originated in the early nineteenth century in the British Navy as *Johnny Newcomer,* referring to a seaman new to a ship and was later changed to *Johnny-come-lately* in the United States.
Johnson, Martin: (1884-1937) acclaimed American pioneer filmmaker and still photographer of both wildlife and vanishing cultures in the first half of the twentieth century. During a time when relatively few Americans ventured overseas, Johnson and his wife, Osa, traveled to faraway places, especially Africa, risking their lives to record their encounters and experiences on film. They brought all of this to the American public through magazine articles, books and personalized travel documentaries. Their names became household words to millions of young Americans of the time.
Johnson Temperament Analysis: a personality analysis test, originally published in 1941, which consists of a series of questions designed to measure personality traits. The test has taken various forms, but generally gives a profile of such things as how energetic, relaxed,

assured, self-directed, etc., a person is, graded either on a number scale or on a scale of Excellent, Satisfactory, Fair and Poor.
Junker: a reference to someone like a *Junker,* a member of a former class of aristocratic landholders of eastern Germany. Their code of conduct demanded dedication to duty and adherence to high standards of personal conduct and integrity.
Jupiter: the planet that is fifth in order from the Sun and is the largest in the solar system, with its diameter being more than 11 times that of Earth. Its mass is heavier than any other planet and its force of gravity is 2.4 times stronger than that of Earth.
justice of the peace: a local public officer, usually having jurisdiction to try and determine minor civil and criminal cases and having authority to administer oaths, perform marriage ceremonies, etc.
key in: literally, a key is a small manual device for opening, closing or switching electronic contacts. *Key in* is used here to describe the action of activating a dormant engram that has activated and is now thrown into circuit. An *engram* is a moment of "unconsciousness" containing physical pain or painful emotion and all perceptions, which is not available to the analytical mind (conscious, aware mind) as experience. It is a complete recording, down to the last accurate detail, of every perception present in a moment of partial or full "unconsciousness."
kicking around: lying scattered around; available; used figuratively.
King's English: standard educated or correct English speech or usage, especially of England.
Kipling: Rudyard Kipling (1865-1936), English author and poet, who wrote poems, novels and short stories set mostly in India and Burma (Myanmar) during the time of British rule.
Kiwanis Club: a worldwide service club with local clubs in cities around the world, composed of business and professional people, founded to promote fellowship among its members and to offer service to the community. The name is derived from a Native American phrase meaning "we get together, we make a noise."
knocked in: pushed or shoved in as if by beating, battering, hammering or pounding.
larynx: the structure of muscle and cartilage at the upper end of the human windpipe, containing the vocal cords and serving as the organ of voice. Also called the *voice box.*
legend: an inscription on an object, especially a title.
leprechaun: in Irish folklore, a small man with magical powers, who is believed to know where treasure is hidden, the location of which he will tell anyone who catches him.

libido theory: a theory originated by the Austrian founder of psychoanalysis, Sigmund Freud (1856-1939), that the energy or urges motivating behavior are sexual in origin. *Libido* is Latin for desire or lust.

lid, flip (one's): lose (one's) sanity, rationality or composure; become crazy. *Flip one's lid* alludes to a pot with its contents boiling over and knocking off the lid.

Lilly: a reference to *Eli Lilly and Company,* an American company that manufactures and distributes medical and psychiatric drugs.

limned: drawn or painted, especially in outline.

line, get (hold, keep, stay, etc.) in: conform or agree to something, or make someone conform or agree to something.

Linotype: a trademark for a typesetting machine formerly widely used that sets type line by line on single strips of metal.

liquidate: put an end to, abolish; stamp out, wipe out; kill. From the Russian *likvidirovat,* meaning to liquidate, wind up.

little pitchers have big ears: a phrase originating in the sixteenth century, meaning little children may overhear things not intended for them or may understand more than adults assume they would. This expression likens the ear to the handle of a pitcher, which is always relatively large, no matter what size the pitcher.

livingness: the quality, condition or fact of being alive or living.

loaded dice: in gambling, dice which have been made heavier on one side by cutting a hole and inserting a substance and plugging the hole back up again. The purpose is to make the dice land on selected sides so as to cause someone to win or to lose a game.

locomotive engineer: one who operates a *locomotive,* an engine that can move about by its own power, especially an electric, steam or diesel engine on wheels, designed to push or pull a railroad train.

Loeb and Leopold: a reference to Richard Loeb (1905-1936) and Nathan Leopold (1904-1971), confessed kidnappers and murderers of a 14-year-old boy in a highly sensationalized case in 1924. Sons of wealthy parents and with brilliant records as university students, both Loeb and Leopold were sentenced to life in prison for murder and 99 years for kidnapping. While in prison, Loeb was killed by a fellow inmate. Leopold was paroled in 1958 and died several years later of a heart attack.

look-a-here: informal for *look here,* an expression used to call attention to what is about to be stated.

***Look* magazine:** a biweekly American picture magazine introduced in 1937. It was in circulation until 1971 and again briefly in 1979.

Los Alamogordo(s): a town in New Mexico, in the southwestern United States, near a military testing site where the first atomic bomb was exploded, on 16 July 1945.

lugubrious: very sad or mournful, especially in a way that seems exaggerated or ridiculous.

Macbeth: the title and chief character of a play by English author William Shakespeare (1564-1616). Macbeth meets three witches who predict that he will be king of Scotland, but that his descendants will not hold the throne. Macbeth secures and holds the throne through multiple murders, but fails to change the remainder of the prediction and is killed in battle. His wife and accomplice, crazed with remorse, also dies.

machine age: an era notable for its extensive use of mechanical devices, replacing human labor and homemade goods.

mackinaw: a short double-breasted coat of a thick woolen material, usually plaid.

mad-dog(ging): to act mad or overly excited about something. Literally, a *mad dog* is a dog with rabies (an often fatal disease affecting the nervous system; so named because the animal becomes excited and will attack any living thing in its path).

Magna Carta: a Latin word meaning *great charter,* a document that defines the rights and privileges to guarantee civil and political liberty in England and make the king subject to, rather than superior to, the law.

majored in: specialized as a student in a particular subject.

makes for: causes a particular result.

maligning: speaking ill or badly of.

manacle: restrain someone using *manacles,* a device for confining the hands, usually consisting of two metal rings that are fastened about the wrists and joined by a metal chain.

manic-depressive: a psychiatric classification for a person suffering from a psychological disorder characterized by periodic alternation between extremes of excitement and severe depression.

manifestation(s): a visible demonstration or display of the existence, presence, qualities or nature of some person or thing.

Marine Corps: a branch of the United States Armed Forces trained for land, sea and air combat, typically landing near a battle zone either from the air or from a ship.
mark(ing) time: stop advancing or progressing. Literally, *mark time* means to move the feet alternately as in marching but without going forward.
marked cards: playing cards that have been marked in a specific manner so as to make them identifiable while playing.
Marx: Karl Marx (1818–1883), German political philosopher, whose works formed much of the basis of twentieth-century communism.
Masai: an east African people, from Kenya and parts of Tanzania, with strong warrior traditions.
mast: short for *captain's mast,* a disciplinary hearing on a naval ship, where the commanding officer, or officer in charge, hears the violations of the rules committed by enlisted men and hands out punishments, warnings, etc. The *captain's mast,* or simply *mast,* received its name from the earlier tradition of holding it (the hearing) by the foot of the mainmast of a ship.
maudlin: tearfully or weakly emotional; foolishly sentimental.
maunderings: meaningless or incoherent writings or talk; idle ramblings.
Mayo Clinic: a large medical clinic established in 1889 by English-born American doctor and surgeon William Worral Mayo (1819–1911), in Rochester, Minnesota, USA. The clinic originally specialized in surgery, but expanded to deliver other medical services.
May, Rollo: (1909–1994) American psychologist and writer.
McDowell: McDowell Street, a major street in Phoenix, Arizona.
meat: the essence of something; the main or most important part, likened to a meal where meat is thought of as the main dish.
mechanistic: explaining human behavior or other natural processes only in terms of physical causes or operating on such a principle without reference to spiritual aspects of existence.
medico(s): physicians or surgeons; doctors.
medulla oblongata(s): that part of the nervóus system that regulates involuntary and seemingly automatic activities such as heart rate, breathing and digestion.
Mein Kampf: the title of a book by Adolf Hitler (1889–1945). In it, Hitler gave a fanciful account of his life and revealed his political beliefs and ideas for Germany, including his plan to conquer a large amount of Europe. The German words *Mein Kampf* mean "my struggle" or "my battle."

on the laws of motion to accurately p-

metaphysics: generally, that branch of philosophy that is concerned with the ultimate nature of existence or the nature of ultimate reality. Metaphysical expressions such as "Everything is part of one all-encompassing spirit," "Nothing exists except material particles," "Everything is a dream and nothing really exists outside our minds," have occupied various schools of metaphysics for centuries. First applied to writings of Greek philosopher Aristotle (384–322 B.C.), the term literally means "after physics," as these writings followed his works entitled *The Physics.*
microfilm: film on which documents, printed pages, etc., are photographed in a reduced size for convenience in storage and transportation.
Middle East: an extensive region comprising the countries of southwest Asia and northeast Africa; (loosely) the area from Libya east to Afghanistan, usually including Egypt, Sudan, Israel, Jordan, Lebanon, Syria, Turkey, Iraq, Iran, Saudi Arabia and the other countries of the Arabian peninsula.
middle-y: resembling or characteristic of the middle, the average or ordinary.
Middle West: the northern central part of the United States, a major farming region.
mimeograph: a machine that makes copies of written, drawn or typed material from a stencil that is fitted around an inked drum. (A *stencil* is a strong, thin porous sheet of paper that is perforated with lettering or a design through which ink is forced onto a surface to be printed.) *Mimeo* comes from Greek, meaning "I imitate."
minnow: a small freshwater fish, used commonly as bait.
misery: a pain (in some part of the body).
mock-up: 1. a mock-up is simply something an individual makes or creates. The term is military in origin and referred to the construction of models or objects such as tanks, airplanes, etc., which were made in order to create an illusion of the real thing.
2. make or create; make a mock-up.
moment: importance or consequence.
monitor: a school student who helps a teacher by being given a particular responsibility or special duty, as assisting in the conduct of a class, keeping order, etc.
monograph: a detailed written study of a single specialized subject or an aspect of it.
Montana: a state in the northwestern United States bordering on Canada, where L. Ron Hubbard lived as a young boy.

mosque: a building for religious activities and worship in the religion of *Islam,* the religion founded by the prophet Mohammed in the seventh century in Arabia, whose followers believe in one single God and adhere strictly to certain religious practices.
Moss, Doctor Fred: (1893-1966) doctor, psychologist and chairman of the Department of Psychology at George Washington University from 1924 to 1936.
mote: a tiny speck of dust or other similar material floating in the air.
mother-in-law-osis: a coined term meaning a condition in which an individual is suffering from too much contact with his or her mother-in-law. *-osis* means disorder or abnormal state. Used humorously.
mouse: someone who is thought to be fearful or hesitant; lacking self-confidence; cowardly, likened to a mouse.
mucky-muck, high: characteristic of a self-important person, one who imagines he is more important than he is.
murmur: also called *heart murmur,* an abnormal sound heard on listening to the heart.
myopia: defective vision of distant objects; nearsightedness.
mystic: beyond human comprehension; mysterious.
mysticism: the belief that it is possible to achieve knowledge of spiritual truths and God through contemplation or through deep and careful thought.
myth: a story, belief or notion commonly held to be true but without factual basis.
nanny goat: a female domestic goat. From *nanny,* a former variant of the name *Anne.*
Napoleon: Napoleon Bonaparte (1769-1821), French military leader. He rose to power in France by military force, declared himself emperor and conducted campaigns of conquest across Europe until his final defeat by armies allied against him in 1815. Half a million men died in the Napoleonic Wars of 1799-1815.
nationalism: the policy or doctrine of asserting the interest of one's own nation, viewed as separate from the interest of other nations or the common interests of all nations. *Nationalism* is often associated with the belief that one country is superior to all others.
natural philosophy: the study of nature and the physical universe or of natural objects and phenomena; physical science.
natural selection: in the theory of evolution, the process by which forms of life having traits that better enable them to adapt to specific environmental pressures such as predators,

changes in climate, competition for food or mates, will tend to survive and reproduce in greater numbers than others of their kind, thus ensuring the perpetuation of those favorable traits in succeeding generations. Also used figuratively to refer to any similar process viewed as allowing better adapted individuals to survive and pass on survival characteristics. (A *predator* is an animal that hunts, kills and eats other animals in order to survive, or any other organism that behaves in a similar manner.)
navy yard: a navy-owned *shipyard,* a place where warships are built and repaired.
nearsightedness: the condition of seeing distinctly at a short distance only.
nerved up: filled with nervousness or worry.
neurotic: a person who is struggling to combat the present. He has not given up the strain of keeping some of his attention in present time, and will not do so until forced by a chronic, constant restimulation to do so. The neurotic is interested and concerned with the present, and the sane is interested in the future.
Nevada: a state in the western United States, northwest of Arizona, location of the Nevada Test Site, where nuclear bombs were exploded in tests conducted starting in 1951 and continuing for many years following.
Newton: Sir Isaac Newton (1642-1727), English scientist and mathematician, who formulated the three laws of motion. These laws in brief are: (1) *inertia:* a body at rest remains at rest and a body in motion remains in motion unless acted on by an external force; (2) *acceleration:* the motion of a body changes in proportion to the size of the force applied to it; (3) *interaction:* every action produces an equal but opposite reaction.
New York Times: one of the largest circulating newspapers in the United States, published in New York. It has the best-known and highly regarded bestseller list in the United States, which is used by the printing industry as a measure of success.
nickel, worth a: at all; in the least degree. A *nickel* is an American or Canadian coin made of the metals nickel and copper, which is equal to five cents. This phrase is most often used in the negative, *not worth a nickel,* meaning having little or no value, not worth anything, valueless.
1984: a famous satirical novel by English author George Orwell (1903-1950), published in 1949. The novel is set in the future in a supposed "perfect" society, but where freedom of thought and action have disappeared and the world is dominated by a few totalitarian states.

The government maintains continual surveillance on its people, denying any privacy, with placards proclaiming "Big Brother (the all-powerful dictator of the state) Is Watching You."

nitroglycerin: a highly explosive chemical compound, very sensitive to shock and liable to explode if jarred suddenly.

nonextant: not in existence; nonexisting.

nowness: the state or quality of existing or happening now, at this moment. The suffix *-ness* is used when forming nouns expressing a state, quality or condition.

nth power: a number or quantity multiplied by itself an indefinite number of times. In mathematical expressions *"n"* is often used to represent an indefinite number. *Power* indicates a number multiplied by itself a certain number of times. For example, 10 to the 18th power (or 10^{18}) would be 10 multiplied by itself 18 times.

nuclear physics: that branch of physics that deals with the behavior, structure and component parts of the center of an atom (called a *nucleus*) which makes up almost all of the mass of the atom.

obliterate: 1. remove or destroy all traces of; do away with; destroy completely.
2. disappear so as to leave no distinct trace.

obstetrician: a doctor who specializes in *obstetrics,* the branch of medicine relating to the care and treatment of women in childbirth and during the period before and after delivery.

odd: more or less, especially a little more (used in combination with a round number), as in "I owe three hundred-odd dollars."

ohm: a unit for measuring electrical resistance.

old wives' tale: a foolish story such as is told by talkative old women.

omnipotent: having very great or unlimited power, authority, force or influence; all-powerful.

"only one": a being who thinks that he "must be the only one" and that there must not be any other Cause but himself.

Operating Thetan: the personality and beingness which actually is the individual and is aware of being aware and is ordinarily and normally the "person" and who the individual thinks he is, *is* the *thetan.* The thetan is immortal and is possessed of capabilities well in excess of those hitherto predicted for Man. The state of *Operating Thetan* means that the person does not need a body to communicate or work.

optimist: one who tends to take the most hopeful or cheerful view of matters or to expect the best outcome; one who practices looking on the bright side of things.

orifice pressure(s): a reference to the thrust or driving force of such things as air, liquids, or gases, at various pressures as they are expelled from different sized orifices (openings or vents). For example, how much pressure should be used and how big an opening is needed to achieve the maximum efficiency of a rocket engine.

Original Thesis, The: a book written by L. Ron Hubbard in 1948 which was the first formal record of his researches into the structure and function of the human mind.

Orwell, George: pen name of Eric Arthur Blair (1903–1950), well-known English author who gained a reputation for his political shrewdness and his sharp satires. Writing both novels and essays, Orwell first achieved prominence in the 1940s for his two most well-known books, *Animal Farm* and *1984,* both of which reflect his lifelong distrust and disagreement with dictatorial government.

ostensibly: in a manner presented as being true or appearing to be true.

ostracized: excluded or banished from a group, society, etc.

out of whack: improperly ordered or balanced; not functioning correctly.

overdraw: exaggerate in drawing, portraying or describing (something).

paddle the canoe: to handle one's own affairs; manage independently.

paid off: resulted in success.

parabolic: of or related to a *parabola,* a geometric figure that is a curve in the shape of the imaginary line an object makes when it is thrown high into the air and comes down a little distance away.

parade: series or long line-up.

parapet: a defensive wall of earth or stone to cover troops from the enemy's observation and fire.

parapsychology: the study of mental abilities that cannot be explained by known psychological or scientific principles, such as knowing the future, telepathy or the like.

Park Avenue: a wide street in New York City traditionally associated with luxurious residential and professional buildings, fashionable living and high society.

Parke-Davis: an American company that develops and manufactures various medical and psychiatric drugs.

Parliaments: the lawmaking bodies of certain nations, made up of elected and sometimes nonelected representatives.

part and parcel: an essential or necessary part of something. *Part* means a portion or division of a whole that is separate or distinct. *Parcel* is similar in meaning, a portion or division of anything considered separate from the whole. The addition of *parcel* emphasizes the meaning of *part.*

peccadilloes: small faults or sins; trifling offenses.

Peking: the former name of *Beijing,* a city in and the capital of the People's Republic of China, in the northeastern part of the country, the traditional capital of China.

penitentiary: a prison maintained in the United States by a state or federal government for serious offenders.

perception(s): the ability to see, hear or become aware of something through the senses. There are more than fifty perceptions used by the physical body, the best-known of which are sight, hearing, touch, taste and smell.

perforce: unavoidably or as forced by circumstances.

personification: the action of thinking of or representing a figure of an inanimate object as having life or personality or other human qualities. Also representing such as possessing human form.

perversity: the fact, state or condition of being *perverse,* willfully determined or inclined to go counter to what is expected or desired.

petty officer: an officer of low rank in the navy.

phobia(s): a persistent, irrational fear of a specific object, activity or situation that leads to a compelling desire to avoid it.

Phoenix: a city in the state of Arizona in the southwestern United States where LRH gave more than 490 recorded lectures and group auditing sessions, and home of the Hubbard College in 1954.

phrenologist(s): one who practices *phrenology,* the psychological theory that a person's character and intelligence can be measured or determined by feeling the bumps and depressions on the skull.

physical sciences: any of the sciences, such as physics and chemistry, that study and analyze the nature and properties of energy and nonliving matter.

pieces, shook (one) to: shocked, disturbed or dispersed someone completely and utterly.

pieces, to: into a ruined or shattered condition.

"Pied Piper of Hamelin": a German folktale about a musician who rids Hamelin (a city in north-central Germany) of its rats by leading them with his piping to the river, where they drown. In revenge for not being paid, he pipes the village children to a mountain, where they disappear. (*Pied* refers to clothing with patches of two or more colors.)

Pinkham, Lydia: (1819-1883) an American businesswoman who, as a housewife, created an herbal tonic (later called "Vegetable Compound") for friends and family. In 1875 her family decided to go into business, advertising her home remedy as capable of curing any "female complaint" and positioning Lydia as the "savior of her sex."

pitch(ing), in there (and): put forth one's best efforts; work hard, busily or steadily. An allusion to a pitcher (player who pitches the ball in baseball) working diligently and doing his best to win the game.

pit-coal: coal obtained from pits or mines and usually used in large furnaces, a term used from the 1600s to the 1800s, later simply *coal.*

pivot: something on which something else depends or to which it is closely linked; a central or indispensable element, or factor.

plate: a smooth, flat, relatively thin piece of metal or other material.

play tag: tag is a children's game in which one player chases others until he touches one of them, who in turn becomes the pursuer. Used figuratively.

plumbing: close examination in order to discover or understand.

poliomyelitis: a highly infectious disease, widespread in the 1950s, that usually occurred in children and young adults. It affected the brain and spinal cord, sometimes leading to a loss of voluntary movement and muscular wasting (loss of muscular strength or substance).

popgun: a toy gun that makes a popping noise.

portended: predicted; forecast.

postulate: the word *postulate* is used slightly differently to its English definition and means causative thinkingness; to say a thing and have it be true.

Pottenger, Dr.: Francis Marion Pottenger, MD (1869-1961). One of the most distinguished medical men of his era, he specialized in the diagnosis and treatment of tuberculosis. He became an authority on the disease and his institution, the Pottenger Sanatorium in Monrovia, California, treated patients from all over the world and attracted physicians who came to study.

potty: a British expression meaning slightly crazy.

power: the multiplying of a number or quantity by itself a specified number of times. The first power of a number or quantity is the number itself; the second power is the number multiplied by itself, etc. For example 2 to a power of 4 is: 2 x 2 x 2 x 2 = 16 or 2 x 2 = 4 x 2 = 8 x 2 = 16 or 2^4.

preclear: an individual entering upon and undergoing Scientology processing who is not yet a Clear.

prefrontal lobotomy: a psychiatric operation carried out by boring holes into the skull, entering the brain and severing the nerve pathways in the two frontal lobes, resulting in the patient becoming an emotional vegetable.

preponderance: great amount; majority.

press agent: a person employed to promote the interests of an individual, organization, etc., by obtaining favorable publicity through advertisements, mentions in columns and the like. Used humorously.

prey upon: victimize or exploit (take advantage of) another or others.

processing: same as *auditing,* the name for the Scientology practice which frees the person from spiritual bondage bringing personal enlightenment and freedom, as a spiritual being.

propaganda: information, especially of a biased or misleading nature, used to promote or publicize a particular cause or point of view.

proves out: turns out to be as stated, believed, planned, etc.

province: sphere or field of activity or authority.

psyche: a Greek word meaning spirit or mind.

psychic phenomena: abilities or phenomena that are apparently inexplicable by natural law, especially involving telepathy (communication directly from one person's mind to another's without speech, writing, etc.), clairvoyance (ability to see things beyond the range of normal human vision) and extrasensory perception (the general term for the ability to become aware of things by means other than the normal senses).

psychoanalysis: a system of mental therapy developed by Sigmund Freud (1856-1939) in Austria in 1894 in which the patient was made to talk about and recall his childhood for years, searching for hidden sexual incidents believed by Freud to be the cause of mental ills.

psychology: modern psychology, developed in 1879 by German professor Wilhelm Wundt (1832-1920), Leipzig University, who conceived that Man was an animal without a soul and

based all of his work on the principle that there was no *psyche* (a Greek word meaning spirit). Psychology, the study of the spirit (or mind) then came into the peculiar position of being "a study of the spirit which denied the spirit."

psychosomatic illness(es): *psycho* refers to mind and *somatic* refers to body; the term *psychosomatic* means the mind making the body ill or illnesses which have been created physically within the body by derangement of the mind.

punches, pulling the: holding something back in regards to actions, attitude, what is said, etc. The phrase "pull one's punches" comes from boxing where a boxer might intentionally hold back his blows to another.

punching (something) up: accentuating, etc.; delivering or rendering with strong emphasis.

punchy: short for *punch-drunk,* dazed or stupefied, specifically exhibiting reduced muscular coordination, hesitant speech, slowness of thought and other signs often seen in those involved in physical fighting.

Pure Food and Drug Act: in the United States, a law related to the safety, proper labeling and purity of foods, drugs, vaccines, devices and cosmetics.

push-away-ness: the action, state or quality of pushing something away from one.

Q-bomb: a made-up name for a bomb.

"quality of mercy is not strained, The": a reference to the passage from Shakespeare's play *The Merchant of Venice:* "The quality of mercy is not strained–it droppeth as the gentle rain from heaven . . ." In the play, when an earlier contract comes due and cannot be paid, the agreed-upon penalty of a pound of flesh is demanded. As this will result in death, mercy is requested. When the person demanding payment asks, "On what compulsion must I" (be merciful), the answer is that the quality of mercy is not strained (obtained by force) but something freely given.

qualms: sudden feelings of apprehensive uneasiness; misgivings.

quantum mechanics: a study and analysis of the interactions of atoms and subatomic particles by the *quantum theory.* The *quantum theory* is, in physics, a description of the particles that make up matter and how they interact with each other and energy. The name comes from the fact that the theory describes the matter and energy in the universe in terms of single indivisible units called *quanta* (singular *quantum*). For instance, in quantum mechanics light is seen as

being emitted in indivisible units called *quanta,* whereas priorly it was thought that light was emitted in a continuous stream.

quavering: characterized by a trembling, nervous and uncertain tone.

quibbling: arguing over minor matters, making unimportant objections.

R: an abbreviation for *reality.*

Rabbergötterdämmerung: a made-up name.

radiation: energy that is emanating (flowing or coming out from a source) in the form of either waves or particles. *Nuclear radiation* is the form of energy that comes especially from radioactive materials and which in large amounts is harmful to living things.

randomity: it is a ratio: the amount of predicted motion in ratio to the amount of unpredicted motion which the individual has. He likes to have about 50 percent predicted motion and about 50 percent unpredicted motion.

rationale: the principles or reasons which explain a particular decision, course of action, belief, etc.; the logical or rational basis for something.

reaction engine(s): an engine, such as a jet or rocket engine, based on a form of propulsion in which the vehicle emits a high-speed stream of hot exhaust gases. *Reaction* refers to the action of the vehicle against the force of the gases. As the gases are expelled in one direction, the vehicle is thrust forward in the opposite direction.

reactive mind: the reactive mind is that portion of the mind which files and retains physical pain and painful emotion and seeks to direct the organism solely on a stimulus-response basis. It thinks only in identities.

Reader's Digest: a pocket-sized American magazine begun in 1922 that reprints in condensed form materials from books or other periodicals, including the *Journal of the American Medical Association.*

reality: that which appears to be. *Reality* is fundamentally agreement. What we agree to be real is real.

receptive: able or willing to receive something.

reconscious: a humorous reference to the *Freudian subconscious or unconscious.* This, according to Sigmund Freud (1856-1939), the Austrian founder of psychoanalysis, was the supposed sum of all thoughts, memories, impulses, desires, feelings, etc., of which the individual is not conscious but which influence his emotions and behavior.

red star: a symbol used by the *Soviet Union,* the world's first and most powerful communist country, founded in 1922. It consisted of fifteen republics, many of which formed the Commonwealth of Independent States after the breakup of the larger country in 1991, when the Communist Party lost power. *Red* is used in reference to *communist.*

reductio ad absurdum: a proposition continued up to a point where it is absurd. Ants have legs, people who have legs have feet, therefore ants have feet. People who have legs have feet wear shoes. Therefore ants wear shoes. *Reductio ad absurdum.*

regiment: a body of soldiers consisting, in the United States Marine Corps, of up to 15,000 marines.

Registrar: a staff member in a Scientology organization who enlightens individuals about Dianetics and Scientology services and signs them up for training and auditing.

regurgitate: repeat or reproduce what has been heard, read or taught.

Reichstags: lawmaking bodies such as the former legislative assembly of Germany.

requisitioned: taken, as by authority, for military purposes.

restimulate(d): reactivate (or had reactivated) some past incident through an approximation of its content perceived in the environment of the individual.

restimulation: the fact or condition of being restimulated.

revoke: to make something null and void by withdrawing, recalling or reversing it.

rheostat(s): a device that operates in an electric circuit to gradually increase or decrease the flow of current.

Rhine: Joseph Banks Rhine (1895-1980), American psychologist and pioneer in the field of parapsychology (the study of mental abilities such as knowing the future or telepathy, which seem to go against or be beyond the known laws of nature and science). As head of the laboratory of parapsychology at Duke University in North Carolina, Rhine conducted experiments into extrasensory perception in order to find scientific explanations for "supernatural" occurrences. His investigations into telepathy and similar phenomena led some to claim that he had proven the existence of extrasensory perception beyond a doubt.

rib: a teasing or mocking.

ribbons, cut to: figuratively, destroyed. Literally, sliced or cut into tiny pieces. *Ribbons* are strips or bands of silk, satin, velvet, paper or other material used for decoration.

rigor(s): strict precision or exactness.

Roman Empire: the empire of ancient Rome (which at its peak included western and southern Europe, Britain, North Africa and the lands of the eastern Mediterranean Sea) that lasted from 27 B.C. to A.D. 476, when it fell to invading Germanic tribes. Once a very grand, affluent and powerful empire, in its last century, conditions began a steady decline due to economic disintegration, weak emperors, invading tribes and the central government providing few services and little protection while demanding more taxes.

romantic: relating to or characterized by adventure, excitement or the potential for heroic achievement.

San Diego: a city and seaport in southwestern California, the second largest city in the state (after Los Angeles).

Saturday Evening Post: an American illustrated weekly magazine established in 1821 that features news and literature as well as advertisements.

Savannah: a seaport on the Atlantic coast in Georgia, a southeastern state of the United States.

scalpel(s): a knife with a small sharp blade, as used by a surgeon to cut open bodies.

Schicklgruber, Adolf: Adolf Hitler (1889-1945). Hitler's father, Alois, was born to an unmarried woman named Anna Maria Schicklgruber. For the first twenty years of his life Alois bore his mother's name, until his uncle arranged to have it changed to Heidler, his stepfather's name. The priest who entered the name spelled it Hitler and thus his name became Alois Hitler. His son Adolf Hitler never used any other name, but the name Schicklgruber was used by some of his political opponents as an insult.

schizoid: of, like or having *schizophrenia,* a condition in which a person has two (or more) apparent personalities. *Schizophrenia* means scissors or two, plus head. Literally, splitting of the mind, hence, split personality.

school of thought: a point of view, type of doctrine or practice held or followed by a particular group.

scientific methodology: the principles and processes of discovery and demonstration considered characteristic of or necessary for scientific investigation, generally involving the following: a situation or problem is identified, relevant data and facts are repeatedly gathered and an answer is formulated and verified against many observations and experiments.

scram: *(slang)* go away, get out (especially in a hurry).

sea, at: perplexed or uncertain, likened to a ship which is out of sight of land and has lost her whereabouts.

sea nymph(s): one of a numerous class of lesser deities of mythology, conceived of as beautiful maidens inhabiting the sea.

Sears and Roebuck: an American company founded in the late 1800s. The company began as a mail-order business and in the 1920s opened a chain of retail stores.

secondhand: inferior; mediocre. Literally, *secondhand* refers to something used or worn, as from previous usage. Hence, poor condition.

self-determinism: that state of being wherein the individual can or cannot be controlled by his environment according to his own choice.

Senate: the upper house of the legislature (lawmaking body) in the United States. The Senate is the smaller and higher-ranking of the two parts of the United States Government with the power to make laws. (The larger but lower-ranking part is the House of Representatives.)

senators: members of the *Senate,* the upper house of the legislature (lawmaking body) in the United States. The Senate is the smaller and higher-ranking of the two parts of the United States Government with the power to make laws. (The larger but lower-ranking part is the House of Representatives.)

session(s): a period of time given to or set aside for the pursuit of a particular activity. Specifically, it refers to a period of time set aside for *processing* (also called *auditing*), the name for the Scientology practice which frees the person from spiritual bondage bringing personal enlightenment and freedom, as a spiritual being.

shake a stick at, more...than you could: many more things or people than one is able to count; a large quantity or great amount of something. A stick is often used as a weapon that is waved as a warning to an enemy. If the enemy greatly outnumbers one, there could be so many that one couldn't threaten all of them with a single stick.

shaken down: searched or examined thoroughly, as by someone looking for and trying to find something that may be hidden.

Shakespeare: William Shakespeare (1564-1616), English dramatist (a writer of dramas or dramatic poetry) and poet, considered the greatest all-time playwright (a professional maker or author of plays).

shift gears: change one's method or approach in handling a problem.

shoot (stars, etc.): to measure the positions of heavenly bodies (stars, planets, the Moon or Sun) with a navigational instrument to determine one's location.

shooting dice: throwing or tossing dice in a gambling game in which participants bet on what numbers will appear on the dice.

shop, all over the: all over the place or everywhere; spread out in all directions. *Shop* here refers to the place where one's work is carried on.

short circuit: a direct but abnormal connection or path between two points. A *short circuit* is an abnormal connection between two points in a circuit, such as when electricity travels across broken insulation between two wires.

shot from guns: an expression that literally means a shot fired from a gun, for example, as a military salute or a signal for a race to begin. In this case, it is humorously referring to a person being fired from a job.

Siddeley Limited: a reference to *Armstrong-Siddeley,* the name of an English company that built luxury cars from 1919 to 1960.

sights: observations taken with a navigating instrument to ascertain one's exact position or direction.

silhouette: an outline that appears dark against a light background.

sixes and eights, at: a variation of the phrase *at sixes and sevens,* meaning in disorder or confusion.

sixty-four-dollar question: any question viewed as basic or vital, sometimes thought of as one requiring an answer that is crucial to the solution of a problem. This is a reference to a radio quiz show of the 1940s in which contestants were awarded money for correctly answering a series of questions, the easiest being worth two dollars and the most difficult being worth sixty-four dollars.

slap-happy: figuratively, cheerfully irresponsible. Literally, dazed, silly or incoherent from blows to the head; showing signs of brain damage caused by repeated blows to the head.

slip one's lip: a variation of *let slip,* to say something without meaning to; reveal unintentionally.

slipped: gave someone something quietly, secretly or smoothly.

slipstick: a device for making precise mathematical calculations, such as multiplication and division, consisting of a ruler with a sliding piece. Also called a *slide rule.*

slugged through: moved forward or pushed on vigorously against difficulties.

snake pits: intensely chaotic or disagreeable places or situations. In primitive cultures they were literally large pits containing poisonous snakes into which victims were thrown for execution or a test of endurance.

snap and pop: to move swiftly or briskly; to act quickly, with energy, alertness and efficiency. This is formed from the word *snap,* which refers to the condition of being vigorous in spirit, mind or body; alert, energetic, and *pop* which means to move quickly and swiftly with agility; to dart or jump.

sneak up on (someone): approach little by little; arrive slowly and unnoticed. Used figuratively.

snow glasses: glasses or goggles worn to guard against *snow blindness,* the usually temporary dimness in sight or loss of vision caused by exposure to the glare of sunlight on snow or ice.

sociology: the science or study of the origin, development, structure and functioning of human societies and the behavior of individuals and groups in society.

sophomore: a second-year student in a United States college or university.

soundly: in a manner based on good sense and valid reasoning.

Sound Scriber Incorporated: brand name for a machine used in the late 1940s and early 1950s in the recording and subsequent reproduction of L. Ron Hubbard's lectures.

soup: a slang word for *nitroglycerin,* a highly explosive liquid used in making dynamite and other explosives.

South Dakota: a state in the north central United States.

South Pacific: region of the Pacific Ocean lying south of the equator, including its islands, many of which saw heavy fighting during World War II (1939-1945).

spark plug(s): a part in a car engine that produces an electric spark exploding the fuel to provide the force to drive the engine.

species: a group or class of animals or plants having certain common and permanent characteristics which clearly distinguish it from other groups and which can breed with one another.

spooky: amazing or strange, as if because it seems that mysterious influences such as spooks (ghosts) may have been at work.

springs: a *spring* is a device, as a coil of metal, that returns to its original form after being compressed or extended. Springs are used as a means to absorb shock. On automobiles they are used to assist in reducing the impact of bumps and uneven surfaces on the occupants.

spun in: in a state of mental confusion.
sputefy: a coined word meaning to contend or argue about something. It is formed from the term *spute,* an obsolete form of *dispute* used in some English and American dialects, and the suffix *-fy,* meaning to make or produce; cause to be.
squad: the smallest military unit.
square around: get in proper order; sort out, straighten up.
squared: literally, a number multiplied by itself, resulting in a much larger figure (for example, 10 squared is 10 x 10 = 100). Used figuratively.
squirt: an insignificant, self-assertive person, often someone who treats others rudely.
stack: a vertical exhaust pipe on a locomotive.
Stalingrad: the former name for Volgograd, an industrial and port city in southwestern Russia on the Volga River.
Standard Oil (Company): an American company that from 1870 to 1911 was the industrial empire of American industrialist John D. Rockefeller (1839-1937) and associates, controlling almost all oil production, processing, marketing and transportation in the United States.
statistician: a mathematician specializing in statistics.
statistics: a branch of mathematics that deals with the analysis and interpretation of numerical facts or data, especially the analysis of population characteristics.
staunch: loyal and committed in attitude.
steam locomotive: a (steam) engine that can move about by its own power; especially one on wheels, designed to push or pull a railroad train. A *steam engine* is an engine using steam under pressure to supply mechanical energy.
sticks, the: any region distant from cities or towns, as rural districts; the country.
stimulus-response: a certain stimulus (something that rouses a person or thing to activity or energy or that produces a reaction in the body) automatically giving a certain response. Example: the knee is tapped in an exact place and the lower leg swings upward.
stock: ownership in a corporation or company in which someone has bought shares (equal parts into which stock of a company has been divided). Stock entitles the buyer to share in the ownership of the company and usually results in dividends (money paid to shareholders).
strychnine: a bitter poisonous drug obtained from the seeds of certain trees and plants found in such places as India, China and northern Australia.

sullen: showing silent resentment; angry and silent.
Sundays, a long year of: an indefinitely great length or period of time. From the fact that in older times (the 1800s, when this phrase originated), Sundays were days where, for a "well-brought up" person, no games were played and no flippancy was allowed. For one who was very spirited (like a young person or child) these days seemed to drag out and go on forever. Thus a long year of Sundays (fifty-two of them) would truly be a long time for such a person.
supinely: like or characteristic of being effect or inactive. From the original meaning of *supine,* lying on one's back with the face or front upward.
svelte: suave; sophisticated.
swear to Pete: a slang phrase meaning to be completely certain (of something); to declare or state (something) emphatically or with certainty. *Pete* is a term used in various mild exclamations and phrases expressive of exasperation or annoyance.
sweet nothings: romantic words or phrases; expressions of affection. Used humorously.
swelled up: filled with pride, arrogance, self-importance, etc., likened to something that has been inflated or puffed up with air.
switch: a slender, flexible shoot, rod, etc., used especially in whipping or disciplining.
swoop, at one: all at one time or at the same time; in one sudden action or stroke, as of a bird of prey (a bird such as an eagle or hawk that kills and eats small animals) making one vigorous descent upon its victim.
tail, got (something) by the: to have (something) completely in one's command or control; to be assured of success as regards to (something).
taint: a trace of a bad or undesirable quality, substance or influence.
tantrum: a childish display of rage or bad temper.
Taoism: a Chinese philosophical and religious system. Advocating a simple life and a policy of noninterference with the natural course of things, Taoism is based on the doctrines of Lao-tzu (ca. sixth century B.C.), one of the great philosophers of China. *Tao* literally means "The Way."
tarpon: a large fish inhabiting the warmer waters of the Atlantic Ocean, having large, silvery scales.
taste: a first experience or a sample of something.

TB: abbreviation for *tuberculosis,* an infectious disease that may affect almost any tissue of the body, especially the lungs, and once ranked among the most common causes of death in the world.

telepathometer: a fictional instrument by means of which one may communicate and interpret thoughts in the form of words to and from various life forms.

telepathy: supposed communication directly from one person's mind to another's without speech, writing or other signs or symbols.

teletype: short for a *teletypewriter,* a telegraphic communication device which resembles a typewriter, used in sending, receiving and automatically printing out messages. *Telegraphic* means describing that method of long-distance communicating by coded electric impulses transmitted through wires.

tenable: justified in a fair or rational way and able to be defended because there is sufficient evidence or reason behind it.

theta-wise: in the manner of theta–the life force, life energy, divine energy or by any other name, the energy peculiar to life which acts upon material in the physical universe and animates it, mobilizes it and changes it. The term comes from the Greek letter *theta* (θ), which the ancient Greeks used to represent *thought* or perhaps *spirit.* The ending *-wise* means a way of proceeding or considering; manner; fashion.

"The Thing of No Color": a reference to a murderous object of horror that appears in a story entitled "The Damned Thing," written by American author and journalist Ambrose Bierce (1842-1914?). Detectable by its footprints and the pressed-down grass left in its passing, the "Damned Thing" has no color and is thus not visible to the eye. The story tells of a man and his encounters with the thing and of his final destruction at the hands of the invisible creature.

thinkingness: an instance, action, state or quality of thinking. *Ness* is added to other words to mean state, condition or quality.

Thompson, Commander: Joseph Cheesman Thompson (1874-1943), a commander and surgeon in the United States Navy, who studied Freudian analysis with Sigmund Freud (1856-1939).

threshold: the point at which something is just strong enough to be perceived or produce a response. Literally, a *threshold* is a piece of stone or wood that forms the bottom of a doorway, hence, an entrance or a beginning point of something.

conscious but ...

throttle: a device (such as a lever, pedal, handle, etc.) for controlling the flow of fuel to an engine.

tick, what makes (someone): what internally motivates a person or causes him to operate or function as he does. Likening the essential character or motivation of a person to the internal operating mechanism of a clock or watch, which sometimes makes a ticking sound.

timekeeper: a person who keeps time; specifically, a person employed to keep account of the hours worked by employees.

time track: the consecutive moments of "now" from the earliest moment of life of the organism to present time.

titillate: to excite or arouse agreeably.

TNT: an abbreviation for *trinitrotoluene,* a powerful solid explosive used for blasting, in artillery shells and bombs and which combusts nearly instantaneously, producing a violent, shattering effect.

Tomlinson: the main character in a poem of the same name by English author Rudyard Kipling (1865-1936). The poem tells of a man, Tomlinson, who died but was not accepted into Heaven or Hell because upon questioning he could name no good deeds or bad deeds he had done. When Tomlinson arrived to Hell, upon being dragged over coals and thoroughly examined, he could not answer the Devil with any real sin he himself had committed. He was thus returned to Earth.

tone: the momentary or continuing emotional state of the person.

Tone Scale: a scale of emotional tones which shows the levels of human behavior. These tones, ranged from the highest to the lowest, are, in part, Serenity (the highest level), Enthusiasm, Conservatism, Boredom, Antagonism, Anger, Covert Hostility, Fear, Grief and Apathy.

tonsillectomy: an operation for the removal of the tonsils (small round pieces of flesh at the sides of the throat near the back of the tongue).

Totterdactyls: a made-up name for a tribe.

trace: a way or route followed.

track: short for *time track,* the consecutive moments of "now" from the earliest moment of life of the organism to present time.

trunk, God is in a: a reference to the *Ark of the Covenant,* a sacred, gold-covered, wooden chest of the Jews which contained the Ten Commandments (the laws given by God that are held by both Jews and Christians) and which was said to represent God's presence.

U-235: a made-up term for a cure. *U* is an abbreviation for uranium, used in some nuclear weapons and as a source of energy to generate electricity in power plants. The number 235 refers to the weight of the uranium atom.

Ukraine: country in southeastern Europe north of the Black Sea, which became independent in 1991 upon the breakup of the USSR (Union of Soviet Socialist Republics, the official name of the Soviet Union).

Umpskittle, Professor: a made-up name.

undress blues: the everyday uniform of a sailor, consisting of blue denim pants (known as *dungarees*) and a shirt. Aboard ships at sea, this uniform is used almost exclusively.

universal solvent: that which has the power to solve anything, such as to cause any problem, situation, etc., to be resolved, disappear or vanish. The *universal solvent* was a substance sought by alchemists that was supposedly capable of dissolving all substances, particularly metals and leading to the transformation of any metal into gold and, as well, able to give immortality to human beings. An alchemist is one who studied *alchemy*, a predecessor to chemistry practiced in the Middle Ages. *Universal* in this sense means applicable to, operative or valid in all cases.

untenable: not able to be defended or maintained.

unto: a formal way of saying *to*, showing that something is given to someone.

upscale: located at or moving toward the higher end of a scale; to a higher or better condition, state or position.

uranium: a heavy, silvery-white metallic and radioactive element, one of the heaviest naturally occurring elements found on Earth. Uranium is employed in certain nuclear weapons and it is the source of energy for nuclear power plants.

valence: an actual or shadow personality. A *shadow personality* is the taking on of the physical and/or emotional characteristics or traits of another. One's own valence is his actual personality.

vaunted: put forward boastfully or excessively.

vector(s): something which has both a direction and quantity. For example, force would be a vector as it has a direction and an amount but mass is not a vector as it has no direction. A vector can be represented by an arrow that points in the direction that the vector is moving. Most generally, it means direction.

Vegetable Compound: an herbal tonic created by an American businesswoman, Lydia Pinkham (1819-1883), for friends and family. In 1875 her family decided to go into business, advertising her home remedy as capable of curing any "female complaint" and positioning Lydia as the "savior of her sex."

ventriloquist: an entertainer who speaks so that the voice seems to come from a source other than the speaker, such as a large puppet or dummy, and carries on pretended conversations with them.

vested interest: special interest in something for particular personal reasons.

via: by way of or through the means of.

via(s): a relay point in a communication line.

Victorian: of the period of the reign of Queen Victoria of England (1837-1901), commonly associated with strict observance of conventional behavior (conforming to socially accepted customs of behavior or style) and having or pretending an attitude of extreme modesty, especially in sexual matters.

vis-à-vis: face to face.

volition: the power of choosing, deciding, exercising the will.

voltage: the amount of pressure or force behind an electrical flow.

wade through: make one's way slowly as if because of having to push through a large quantity of something.

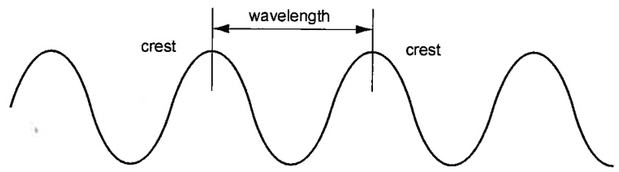
Wall Street: the street in New York City which contains the stock exchange (a place where stocks and bonds are regularly bought and sold) and offices of major banking and insurance concerns, etc. It is the financial center of the USA, hence the name is a synonym for the American stock market and big business generally.

ward(s): a division, floor or room of a hospital for a particular class or group of patients.

War Department: the War Department (later known as the United States Department of the Army) was originally established in 1789 to supervise all military activities and all phases of national defense.

wavelength: a wavelength is a characteristic of motion. Many motions are too random, too chaotic to have orderly wavelengths. An orderly wavelength is a flow of motion. It has a regular repeated distance between its crests. Take a rope or the garden hose and give it

a flip. You will see a wave travel along it. Energy, whether electrical, light or sound, has some such pattern.



This is a smooth flowing wave. Its length is between crests. It is measured in units of length such as centimeters or inches or feet.

weeded out: removed as useless, harmful, unwanted, etc.

werewolves: (in folklore and superstition) human beings who have changed into a wolf, or are capable of assuming the form of a wolf, while retaining human intelligence.

Westward Ho Hotel: a 400-room luxury hotel in Phoenix, Arizona, widely regarded as the city's first skyscraper when it opened in 1928. After decades of hosting the rich and famous, the hotel closed in the early 1980s for renovation into an apartment building.

wherein: in what way; how.

whirlcage: a coined term meaning any situation that seemingly goes around and around repetitively and endlessly with no end or goal achieved.

White, Dr. William Alan: (1870–1937) American psychiatrist who in the early 1900s was superintendent of St. Elizabeth's Hospital in Washington, DC, and professor of psychiatry at George Washington University.

wild radical: a fundamental or basic element that is random, unable to be predicted.

wild variable: a factor in a situation or problem that behaves in an uncontrolled, strange or unpredictable fashion. *Variable* is most commonly used in mathematics and science where it represents something unknown or unpredictable. A *variable* is often contrasted with a *constant* which is known and unchanging.

wingding: something very striking, such as an outburst of anger, etc.

wire, over the: to be transmitted by *telegraph,* a system for transmitting messages to a distant place, especially by means of an electrical device consisting essentially of a sending instrument and a distant receiving instrument connected by a wire that conducts or transmits.

wise (someone) up to: make (someone) aware or informed.

wise to, fell (got): became aware of; also, saw through the deception of (something).

witch doctor(s): a person in some societies who attempts to cure sickness and to drive out evil spirits from a person, place, etc., by the use of magic.